The Christian Century

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The Case for the Christian College

APRIL 16, 1952

In This Issue

W. H. McEniry, Jr., holds many responsibilities at Stetson University, DeLand, Fla.—chairman of the humanities division, head of the department of English, acting dean, and chairman of the graduate council. After receiving a Ph.D. from Vanderbilt University in 1942, Dr. McEniry served in the medical department of the U.S. army both in this country and in Europe. He is a Baptist.

Raymond F. McLain is general director of the National Council of Churches' commission on Christian higher education, coming to that post last year from the presidency of Transylvania College, Lexington, Ky. He pursued his studies at Western Reserve, Chicago, Kentucky and Columbia universities. A reserve officer in the U.S. navy, he served during the war as a military government official. Dr. McLain has held pastorates in churches of the Disciples of Christ, of which communion he is an ordained minister, and was president of its Board of Higher Education 1942-43. He is an artist of considerable ability.

Ralph Cooper Hutchison is president of Lafayette College, Easton, Pa. Born in Colorado and reared a Presbyterian, he received his Ph.D. from the University of Pennsylvania in 1925 and then went to Alborz College at Teheran, Persia, where he taught philosophy and religion and served as dean. Returning home in 1931 he became president of Washington and Jefferson College, from which post he went to Lafayette in 1945. Dr. Hutchison has served his church and his country in many capacities. A number of schools have conferred honorary degrees on him, and the U.S. government has given him the Certificate of Merit.

Andrew G. Truxal has been president of Hood College, Frederick, Md., since 1948. For 20 years before that he taught sociology at Dartmouth College. Dr. Truxal is a native of Pennsylvania, a member

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The Christian Century

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Coming Events

April 14-18. Full-Guidance Seminar, First Community Church, Columbus, Ohio; Gerald Heard, Carroll Wise, Wayne E. Oates, Roy A. Burkhart, Harrison Evans, George Harding, leaders.
April 14-20. Laymen's National Committee 8th Annual Sunday School Week.
April 15-16. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Portland, Ore.
April 15-17. Yale Divinity School Annual Convocation, New Haven, Conn.; Beecher Lectures, James Stewart; Wright Lectures, Benjamin Mays.
April 15-18. National Association of Evangelicals 10th Annual Convention, Chicago.
April 16-18. Associated Church Press, Washington, D. C.
April 17-18. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Ellensburg, Wash.
April 18-20. American Friends Service Committee New England Region Spring Conference, Boston; Claire Bishop, Kenneth Boulding, Scott Nearing, Hans Christian Soane, speakers.
April 20. Chicago Sunday Evening Club; Louis L. Mann, speaker.
April 20-24. Seminar for Christian Citizens (College Students) (Baptist sponsorship), Washington, D. C., and New York city.
April 21. Chicago Tract Society 62nd Annual Dinner Meeting, Chicago.
April 21-24. Church of God West Coast Ministerial Assembly, Portland, Ore.
April 21-24. Seminar for Christian Citizens (Adults) (Disciple sponsorship), Washington, D. C.
April 22, 23. Hilton Institute on World Affairs, Hilton, N. Y.
April 23-May 7. Methodist Quadrennial General Conference, San Francisco.
April 25-27. Christian Youth Conference on War (Church Peace Mission), Columbus, Ohio.
April 27. National Christian College Day.
April 27. Chicago Sunday Evening Club; George A. Buttrick, speaker.
April 28-29. Institute on Pastoral Counseling; theme: "The Pastor and Mental Hygiene"; University of Minnesota, Minneapolis.
April 28-May 1. Augustana Lutheran Church Red River Valley Conference 40th Annual Convention, Bismarck, N.D.
May 2. May Fellowship Day (N.C.C. United Church Women).
May 4-11. Christian Family Week.
May 5. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Edgar DeWitt Jones, speaker.
May 5-8. Seminar for Christian Citizens (Youth and Adults) (Brethren sponsorship), Washington, D. C.
May 7-21. A.M.E. Zion Church Quadrennial General Conference, Brooklyn, N.Y.
May 8. American Bible Society Annual Meeting, Brooklyn N.Y.
May 11. Festival of the Christian Home.
May 11-16. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Fort Collins, Colo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1
of the Evangelical and Reformed Church, and a Ph. D. from Columbia. He is author of *Outdoor Recreation Legislation* and coauthor of *The Family in American Culture.*

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, APRIL 16, 1952 NUMBER 16

EDITORIAL

SPRING is too often the time when alarms and rumors of war fill the papers and the minds of men. Hope that this spring may be different comes from Panmunjom, where the Korean armistice talks seem to have taken a turn for the better. The first step was when the negotiators allowed a couple of issues to cancel each other. The communists withdrew their insistence that Russia be accepted as one of the "neutral" powers superintending the proposed armistice. In return the United Nations abandoned its insistence that the communists should not rebuild their ruined airfields in North Korea. Still to be settled as we go to press is the thorny issue of compulsory or voluntary repatriation of prisoners of war. We hold more than 132,000 North Korean and Chinese prisoners on Koje island, and the communists may have one-tenth that number in North Korea. A large number of the men we hold have voluntarily renounced communism and have petitioned that they be not repatriated. It is not generally realized here that these wholesale conversions have taken place, but our negotiators know it and the communist negotiators know it. They know that the fate of these men is vastly significant in the struggle for the minds of men that will continue, no matter what happens to the armistice. Our negotiators have feared, with good reason, that if the communists get their hands on men who have renounced communism, they will punish them so that others who are tempted in the future to recant will not do so. Now the official Peiping radio has promised that prisoner repatriates "will be reunited with their families, take part in reconstruction work of peace and lead peaceful lives." How much this communist promise is worth is the difficult question our negotiators have got to decide.

Korean Peace Talks Take Hopeful Turn

Russia Presses Its Diplomatic Drive

PEACE talks make progress at Panmunjom when Russian policy requires it, and languish when Soviet aims need the threat of war. As this is written, Moscow has made its fourth seemingly pacific overture in a fortnight. The first was the change of line regarding Germany, in which Russia proposed the holding of German elections, establishment of a government for united Germany and conclusion of a peace treaty with it. The second was a statement to a group of United States editors in which Stalin urged a German accord. The third was an offer made through the medium of an international trade conference held in Moscow that Russia is ready, if permitted, to buy $7.5 to $10 billion worth of consumer goods from the West in the next two or three years—a program which, if carried out, would enormously stimulate production and employment. The most recent overture was made in an interview which Stalin gave to the retiring Indian ambassador to Moscow. Dr. Radhakrishnan reported that "there is no outstanding problem now dividing the world which could not be settled by discussion and negotiation. It would be unwise to bang the door against every approach and give up the task as impossible. No effort is wasted and every effort should be made to get top people together." The suggestion that heads of state meet to seek the basis for agreement has met with a cool reception in Washington, but London reports indicate that the British cabinet is more receptive. Once again a major deterrent is the almost total lack of confidence in communist pledges or professions. The sad experiences of the last seven years define too clearly the expansionist and aggressive nature of communism for us now to believe that that nature has changed. Nevertheless Moscow may have concluded that the present time is not propitious for new adventures. If so, we must be willing to meet its proposals halfway. We must not give up as impossible the hope of an alternative to World War III.

Midwest Favored in Poll on Location

LAST WEEK we reported that councils of churches in four states were taking polls of Protestant clergy concerning the location of headquarters of the National Council of Churches. The results showed that from 90 to 98 per cent of the clergy registering their views favor a location reasonably near to the center of population. This week we can announce similar results from three more states. The Illinois church council's poll of pastors is reported by Vernon H. MacNeill, executive secretary. He says: "Up to date the voting is as follows: New York city, 21; some city within reasonable distance from the center of population, 837; no preference, 25." Haydon L. Stright, executive secretary of the Minnesota council of churches, sent out approximately 1,000 letters. At the time he reported, the returns were: "For the midwest, 584; for New York, 26; no preference, 5." Returns to the Kentucky council of churches, according to Alexander M. Warren, executive secretary, are: Midwest, 220; New York city, 20. Later figures received from Abbot Book of the Northern

California-Nevada council of churches are: Midwest, 532; New York, 50; no preference, 16. This indicates that in Illinois 97 per cent, in Minnesota 95 per cent, in Kentucky 90 per cent and in California-Nevada 90 per cent of the responding pastors favor moving the headquarters from New York. We would be the last to claim that the polls taken so far ought to be taken as conclusive and sufficient guidance as to what the National Council should do concerning location of its offices. But in the light of the astonishingly lopsided trend against New York in California, Iowa, Minnesota, Illinois, Kentucky, Wisconsin and Ohio, it seems beyond dispute that the views of ministers should earnestly be sought in other states and other parts of the country as well. Moreover, samplings of lay opinion should be taken. Any pastor can take such a poll by a show of hands at a church service, after making sure that the matter is carefully and fairly presented. And certainly the church conventions, conferences and assemblies which meet this spring should speak up. The National Council committee which is trying to decide this matter has asked for such expressions and will take them into account. The Christian Century holds its columns open for further reports.

U.S. Proposes New Census of Arms

A DETAILED plan for a complete and honest census of military forces and armaments of all kinds has been submitted to the disarmament commission of the U.N. by the United States. As expected, the first Russian reaction was a snort of disapproval from Mr. Malik. That this does not necessarily conclude the matter, however, is evidenced by the respectful attention which other nations are giving the proposal. The plan sets up a schedule for the progressive disclosure of all relevant information, to be verified by international inspection, up to and including data on atomic weapons. It is designed to conform to the U.N. goal of regulation, limitation and reduction of all armaments, looking to the abolition of atomic weapons and the retention of others only for defense. Our government welcomes amendments, and may later offer changes itself. But as it stands, the plan provides a real test of the good faith of any nation that would oppose it. For once we have taken the initiative on a matter which is of genuine concern to mankind. We have pointed the way to "an open world, with no secret armies, no secret weapons and no secret war plans." That is a goal worthy of immense sacrifice and toil, and it deserves to be made an integral element in the major international negotiations which are now getting under way.

Seek to Probe Foundations

REPRESENTATIVE COX of Georgia has discovered a rich vein of investigative ore, in the mining of which he can do "immeasurable mischief," as the *Washington Post* says. He wants to investigate educational and philanthropic foundations and other comparable organizations which are exempt from federal taxation. He seeks to learn whether they are using their income for the purposes they claim to serve, and "especially to determine which such foundations and organizations are using their resources for un-American and subversive activities or for purposes not in the interest or tradition of the United States." Who is to define Americanism and the interest and tradition of the United States? The committee, of course. What kind of foundations may they be expected to investigate? If it had not completed its work, the Georgian representative would probably be greatly interested in the Rosenwald Foundation, which built thousands of schools for Negro children. If the National Association for the Advancement of Colored People is supported by foundations, as it should be, then it and they will no doubt receive attention. The Rockefeller Foundation has been fighting disease all over the world for years. Is that in the interest and tradition *of the United States?* Such a committee can be counted on to deny that it is. The Ford Foundation has recently given some money for a free university in Berlin. Is this congressional committee to say who teaches in that university and what? It will undoubtedly try. Anybody who is even casually acquainted with philanthropic foundations in America knows that they lean over backwards to support only the most conservative causes and institutions. Persons who seek to develop new approaches or to meet emerging needs learn that quickly when they seek aid. The reasons for this are various, but a principal reason is that for years the founders and administrators of these trusts have feared exactly the kind of irresponsible, vaguely defined and intimidative attack that Representative Cox has now projected. His plan should be defeated.

Cabinet Overturn Shocks Nation

THE RESIGNATION under fire of Attorney General McGrath shocked the nation. Inured as we are to betrayals of public trust, we had come to take it for granted that such corruption is confined to tax collectors and the lower orders of officialdom. Now the breath of scandal has fallen on a member of the President's cabinet. The attorney general, whose job is to enforce the law, has resigned rather than fill out a questionnaire telling his income and expenditures since taking office. His only defense has been the weak assertion that his finances are his private and personal business. But if Mr. McGrath has nothing to conceal, why is he so shy? He knows that charges have publicly been made that he has used his high office to enrich himself and his family. If these charges are untrue, it seems reasonable that he would welcome an opportunity to disprove them. That he has chosen instead to scuttle and run casts a strong suspicion on his conduct of his office. This is something quite different from the resignations on policy matters which have taken a succession of men out of President Truman's cabinet since he took office. Instead the McGrath case looks very much like the resignation in 1923 of the secretary of the interior, Albert Fall. That was the beginning of the public phase of the Teapot Dome scandal which blackened the memory of the Harding administration. It took until 1931 to convict Fall of taking a bribe in connection with the alienation of naval oil lands to Sinclair and Doheny. It may also require some time for Congress to probe to the bottom the rea-

son for McGrath's sudden departure. But the probing must be done, and it should be done by a full-dress congressional investigation. Nothing in the record of the politician whom President Truman appointed to succeed McGrath gives ground for believing that his standards of political morality are any higher than those of McGrath.

House Denies Funds For Papal Embassy

THERE WILL BE no recess appointment of an ambassador from the United States to the Vatican unless the appointee is prepared to pay the salaries and expenses of himself and his staff. On April 4 the House of Representatives cut off use of state department funds for setting up such a diplomatic mission unless the Senate confirms an ambassador or minister to this post. It is very unlikely that the Senate will confirm an ambassador, even if the President appoints one before it adjourns. The avalanche of protest mail which rolled down on Washington after the General Clark appointment settled that. But now the House has forestalled another possible move by the President to carry out one of his major obsessions. He might have made a recess appointment of an ambassador, following the adjournment of Congress. The future of such an embassy would be highly questionable, but it might have lasted long enough to permit the President to make an election-year play for Roman Catholic votes. That a recess appointment was probable, had the House not acted, is indicated by the state department request for $70,000 to establish an embassy at the Vatican in preparation for an ambassador. That request was denied; so the probabilities have turned against a recess appointment. Only those persons will regret that whose sectarianism or partisanship blinds them to the danger and futility of national contention over such an issue. The one action which now seems within the President's reach is to appoint a "personal representative with the rank of ambassador"—a dodge so dishonest that even the Vatican wants no more of it.

Japanese Christian University Opens

CLASSES are beginning this month at the International Christian University in Japan. That achievement deserves to be celebrated with hymns of thanksgiving. Seven years ago a group of Richmond, Virginia, churchmen came to the Federal Council of Churches with a proposal that the American Christian community extend some substantial act of friendship to the Japanese people as a sign of our shame over the tragedy of Hiroshima. After many difficulties and sacrifices of life and means, this resulted in the International Christian University. In Japan a nationwide campaign produced the substantial total of 164 million yen. In the United States the general public failed to respond to the first appeal for funds, and it was not until the churches assumed direct responsibility for the cause that it began to prosper. But the churches came to the rescue; so this month ceremonies will be held dedicating the 350-acre site 17 miles from Tokyo and University Hall, a large building which is estimated to be the equivalent of a $2 million structure here. The contributions of the Oliver farm implement company and of other Americans interested in agriculture have given the I.C.U.J. equipment so that part of its land can be cultivated for profit, meanwhile giving Japanese students training in agriculture. The first classes will enroll about 200 students in the college of liberal arts. According to the university program of development, as these students and others who join them progress in their studies, a graduate school will be added which will in six years become the most important element in a university of 1,000 students. The university is distinctively Christian without being sectarian. It is so highly regarded by all thoughtful Japanese that it deserves to receive help from American foundations as well as from the denominations now committed to its support.

Citizens' Committees Encourage Friends of Public Schools

ADDRESSING the regional convention of the American Association of School Administrators in Boston last week, Roy E. Larsen, president of *Time* and chairman of the National Citizens Commission for Public Schools, warned against "fanatic" minority groups which seek to disrupt the public school system. He was referring to attacks such as those discussed in last week's Christian Century (page 429) by Dugald S. Arbuckle. Mr. Larsen's further remarks will encourage those who must have been challenged by Mr. Arbuckle's appeal for rejection of half-truths and destructive criticism, and for action based on understanding of the schools' aims and accomplishments. "Our schools' best ally is the well informed citizen, whose number is increasing daily," he said. "Citizens everywhere are becoming more aware of their obligations to the schools and are increasingly willing to accept responsibilities." Mr. Larsen reported that the citizens' committees springing up across the land are proving potent aids in securing better schools for the nation. Through them, a "great upsurge" of interest in improving classroom conditions is making itself felt. Protestants who realize that they have a huge stake in the welfare of the nation's public schools would do well to familiarize themselves with the work of the National Citizens Commission for Public Schools, which Mr. Larsen heads. Both on a national scale and through regional offices, it seeks to stimulate local activities and acts as a clearinghouse through which interested groups can benefit from the example of citizens' school committees in other communities. Its national headquarters is at 2 West 45th St., New York 36.

Labor Wins in British Poll

IN THE FIRST TEST of political strength since the general election of last October, the Labor party won a thumping victory in Great Britain's recent municipal elections. Labor now controls the London County Council, the government of the largest metropolitan area in the world, by a 92-to-37 majority in place of the two-vote majority it has had. While it would be premature to assert that this result forecasts an early overturn of the government, it can be said that it indicates that Labor in

opposition can be counted on to keep Mr. Churchill on his mettle. These gains in strength in local government in Britain coincide with a rise in the stock of Mr. Attlee and the more orthodox leadership of the party. Two months ago, Aneurin Bevan's bid for power raised a question whether Attlee, Morrison and Gaitskell might not be on their way out. The issue is not yet resolved, but the recent election indicates that it is much too soon to take this for granted. The older leadership is at its best in domestic politics, on which the recent election turned. It recently got the party to restore, in spite of Bevan's opposition, the "standing orders" that "persistent refusal" to toe the party line is punishable by expulsion. A new rule now under discussion requires Labor members to follow party decisions in their speeches as well as in their votes in Parliament. While much will depend on the temper of the majority of the party at the time this rule must be applied, the experience of losing the general election is likely to make the party insist more firmly on discipline. Meanwhile it is worth noting that the return of the older and more moderate leadership coincides with the slight letup in our pressure for rearmament.

African Bishop Fears War

ANGLICAN BISHOP Alfred Stanway of Tanganyika said recently he fears the racial segregation policy being pressed in South Africa is bound to end in bloodshed. On April 6 meetings were held throughout the South African Union which pointed in that direction. Several organizations of nonwhites, some of which have Communist connections, announced a program of civil disobedience of laws promulgated by the Malan regime. The policy of his government plays directly into the hands of such groups. . . . Steel profits are an element in the strike which threatens as this is written. In 1951, according to the *U.S. News and World Report,* the U.S. Steel company showed a profit after taxes of $184 million, or 5.2 cents per dollar of sales. The pay raise which was recommended by the Wage Stabilization Board would reduce this to 4 cents per sales dollar. . . . Only 400,000 Romans out of a population of 1,800,000 attend Sunday mass regularly, according to a survey by parish priests in Rome. In one parish where there are 8,000 children, only 500 attend catechetical classes. . . . Christians and Muslims in Lebanon are on strike against a government effort to limit the authority of religious communities in that country over marriage, divorce, adoption and other matters previously determined by religious courts. . . . A plane-load of fertile Indiana eggs recently left the Chicago airport bound for Korea, where they will be placed in incubators. When hatched, the chicks will be distributed by the Heifers for Relief project and the United Nations Korean Reconstruction Agency. Hobart Creighton, Evangelical United Brethren layman of Warsaw, Indiana, produced the eggs on his White Leghorn chicken farm and accompanied them in the plane to Korea. . . . Look for confirmation any day of new discoveries of Bible manuscripts in caves near the Dead Sea which will exceed in importance the finds of the "Dead Sea Scrolls" described in The Christian Century for July 12, 1950. . . . Here's a new kind of social security. *Our Sunday Visitor,* Fort Wayne, Indiana, Roman Catholic weekly, says: "It is foolish for a Catholic to think that what he gives to the church is just so much out of his pocket. As a matter of fact, God will repay it a hundredfold. There are so many ways in which he can do so, such as keeping sickness out of the home, thus reducing physician's bills, protection of the members against automobile and other accidents, and what is more the sending of spiritual favors from heaven which would otherwise not be given."

Is Christian Education Possible?

IN ASKING whether Christian education is possible, we are thinking of what is commonly called higher education, in colleges and universities. It may be assumed that a Christian home can teach Christianity to the growing members of the family, though far too many homes of church members seem to make no definite efforts in that direction. It may also be assumed that Christian churches can teach Christianity, from the pulpit, by services of worship, in the church schools, and by their various programs of social, benevolent and cultural activity. But even if home and church discharge their functions in this respect as well as can be expected, children grow up and pass into the area of other educational influences.

Many of them go to college. Some of these go to colleges which, being parts of great universities, are to a great extent dominated by the university atmosphere. Even those colleges which are only colleges, and not merely the undergraduate sections of universities, have moved far from the rather paternalistic spirit which formerly characterized most colleges and in the direction of the intellectual and moral freedom which has been regarded as the special mark of the university. In general, the better they are as colleges the farther they have moved in this direction.

The question, then, is whether Christian education in good colleges and universities is possible. Can such institutions be reasonably expected to "teach Christianity," even though they may have been founded by Christian leaders, dedicated to the promotion of Christian scholarship and (like Harvard) sealed with the motto, *"Pro Christo et Ecclesia"?*

I

It has often been observed that a denominational university is impossible. The Methodists, Congregationalists or Baptists may establish universities—as they have all done—but the more these institutions become genuine universities the less Methodist, Congregational and Baptist they become. As illustrations, consider Southern Methodist, Yale and the University of Chicago. This is true of colleges in only a slightly less degree. Good colleges do not remain sectarian, though they often retain more of their original denominational coloration than universities do. The tendency is for institutions of higher learning to become the generous contributions of their founding and sponsoring denominations to the total enterprise of educa-

tion rather than the specific assets and private preserves of these denominations.

But must such institutions become religiously neutral, or even in effect nonreligious, as they cease to be sectarian? We do not believe that most of them actually are either neutral or hostile to religion, or that any of them need to be so in order to maintain the most austere academic ideals.

The problem of Christian education in colleges and universities must not be made too easy by reducing it to the mere matter of giving instruction about the literature and history of religion, important as that is. Scarcely any would deny that, in almost any kind of educational institution, state-supported or other, there can be courses in "the Bible as literature," or in the classics of religious thought, or in the history of Christianity in relation to social and political change. These things ought not to be omitted from a liberal education. Neither culture nor faith can flourish on illiteracy in the things pertaining to religion.

Similarly, a teacher of "comparative religion" may see to it that his students are prepared to answer correctly all the questions he may ask about the history and teachings of Buddhism and Hinduism, though his teaching has neither the aim nor the effect of making them Buddhists or Hindus. There may be teaching *about* Christianity in that same detached and scientifically objective spirit. This is a very good thing. It is perhaps the only kind of teaching about religion that is practicable or proper in a state institution supported by a constituency with every kind of religious and nonreligious complexion. But it is not *Christian* education.

II

Christian education is education that (a) gives instruction about Christianity, and (b) tends to lead the student to accept the Christian religion as his own and adopt a Christian philosophy of life as his philosophy. A "Christian" education that doesn't produce Christians no more justifies its name than would a legal education that didn't produce lawyers or a medical education that didn't produce doctors. Yes, we know that the student has already decided to be a lawyer or a doctor before he enters the professional school, but that decision has to be fortified and maintained through the hard years of preparation, and that is part of the function of the school.

The analogy may not be perfect but it is essentially true. The medical school should build up the student's devotion to the profession while teaching him to practice it. The music conservatory must develop the student's love of music while developing his digital dexterity and virtuosity. Christian education should make students want to *be* Christians as well as *know* a body of facts about Christianity. What is to prevent Christian colleges from giving that kind of Christian education?

The chief obstacles are the very proper aversion of good college administrators and instructors to classroom propaganda, and their very questionable commitment to uncriticized concepts of academic neutrality and freedom.

"Propaganda" is a word that has come to be used not to describe a process of persuasion but to damn it because either the method or the doctrine is odious. Nearly everybody hates "communist propaganda" because it is surreptitious and deceptive in its procedure and because it is directed toward a fallacious and dangerous end. It is hateful for these reasons, not just because it is "propaganda."

Christians have no reason to object to Christian propaganda. They should all engage in it much more than they do. Yet there are appropriate and inappropriate methods, and some methods are appropriate in one place and not in another. The classroom is no place for an evangelistic meeting. Christian education must first of all be sound education, and it cannot be that if revivalistic techniques or high-pressure methods are introduced into the academic situation. The rejection of that kind of classroom propaganda is well justified.

Academic neutrality means that the instructor should show no preference for either side of any question upon which there are two opinions. This is playing it safe, but it is colorless and ineffective teaching. There are two opinions about almost everything in this very controversial world. Students are entitled to know the instructor's opinion, even though they are free not to accept it. If he is a good instructor, he will see that the arguments on both sides get a fair statement, but that does not mean that he will profess indifference to the decision between them. Academic neutrality in such questions as "God or no God" and "a Christian or a materialistic view of man" is a snare and an illusion. Neutrality about religion is an antireligious attitude.

Academic freedom, as generally interpreted, means that the instructor who is technically competent in his own specialty can teach what he pleases outside the field of his professional competence. If, for example, he is a good zoologist, his "tenure" is guaranteed by his scientific competence and, under cover of it, he can flout religion if he pleases. Though "propaganda" for religion is generally taboo, propaganda against it can often get by under cover of "academic freedom."

III

We believe in academic freedom. Any college is incurring a great risk when it tries to run all its instructors into one mold of religious orthodoxy or to censor their *obiter dicta* when they get beyond the technical limits of their specialties. College instructors are people, and they will generally render their best service to their institutions and their students when they are given all possible liberty to think and to speak.

College administrators also have their responsibilities, and among them is the selection of instructors to whom it is wise to commit such liberty of teaching. In a professedly Christian college, which has any commitment to the promotion of Christian education, this necessarily involves the selection of instructors who, when they exercise the liberty to which teachers are entitled, will exercise it in the direction of inculcating Christian ideas and ideals. Every instructor in a college teaches something about the Christian religion—either that it is true, or that it is false, or that it is of no importance one way or the other. There can be Christian education in colleges and universities if those institutions are manned by believing and practicing Christians whose daily walk, casual comments and, as suitable occasion arises, classroom instruction show that they are on the Christian side.

Christian colleges ought not to be intimidated by any

fallacious ideas of academic respectability into accepting anything less than this. Academic respectability does not depend upon religious indifference or neutrality. What state-supported institutions and public schools can do is another matter. Christian colleges can at least do this.

A recent survey of nearly 10,000 college graduates revealed the fact that many complain that their college courses did not enable the student to "find himself," either in regard to vocational choice or in the discovery of the primary values and the formulation of a "philosophy of life." It is a significant criticism. Those who made it were not particularly interested in the teaching of religion in college. They were just vaguely protesting that they had never been led to understand "what life is all about." But is not that exactly what Christianity is supposed to tell? In the face of this quite secular plaintive plea of the graduates for a philosophy of life, how can the Christian college excuse itself for not having a corps of Christian instructors who, besides teaching chemistry and economics as well as the best, can also offer and exhibit (while not forcing) a Christian orientation toward life's problems and values?

Slingshot

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not get around much these days, and it may be that there is someone who has been saying things with more solid sense than has John Foster Dulles during the past few weeks. But if so, I haven't heard of him. And I doubt if anyone has. Mr. Dulles' remarks setting forth the sad truth that the United States is losing the war of ideas with Russia because we do not seem to have enough real ideas, and that our approach to the communist threat to the world is too completely negative, are absolutely "on the beam."

Mr. Dulles, as a good Presbyterian, is sound on the point of the chief end of man. He thinks the chief end of man is his head, not his feet. We are in a world battle of ideas. He advocates shooting at the heads of the people in Asia. The most important forces in the world clash are moving minds, and not moving feet in soldier's boots.

In his speech at Princeton February 22, Mr. Dulles affirmed that we need more "dynamism" in presenting to the world the democratic alternative to communism. We are tied up in a strait-jacket of one negative idea, that of "containment" of Russia. To quote the *New York Times*' report:

> He noted that the leaders of Soviet communism were great believers in the dynamic offensive, and that they had done well in spreading their gospel. Observing that the free world seemed primarily concerned with trying to hold on to what was left, and that its attitude was almost wholly defensive, he added, "The communism of Soviet Russia and its satellites represents today the active, dynamic element, and the free world represents the static, passive element. The free world has rather badly failed to draw strength from ideas. We, more than the communist world, think and work in material terms."

After reading this, my mind bounced off—I am sorry to say that it bounces off much better than it stays on the track—to the old story of David and Goliath, which fits the situation of the United States in the world today as closely as a glove.

In the story we get a sharp picture of King Saul lecturing the young volunteer champion who agreed to take on the loud-mouthed bully across the valley. He says to David: "You see this armor, son. Armor is the only thing that counts in this rough world. It's the heaviest armor ever made. Step into it and you will have security." But young David looked at the load of iron with a skeptical eye. He was not impressed. He knew a trick worth two of that. He thought it was important to hit Goliath in the head rather than land on his ten-ton breastplate. So he picked up a shapely stone, put it in his slingshot, whirled it wickedly and landed it right in Goliath's head—exactly where a good idea ought to land.

We might take a leaf from David's book. We need to whirl a few ideas that will land in the head of Asia—ideas that are better than the mumbo-jumbo of the Soviet witch doctors. But we have not aimed at the head with any force or precision. The Marshall plan was aimed at the world's head, as well as at its stomach, and was doing well until it was taken over by the brass hats and turned into a suit of armor.

Even while Mr. Dulles was speaking in February, Western leaders, as guests of a dictatorship in Portugal, were fabricating a new $300 billion suit of armor and ordering the nations opposed to communism to step into it. Have we nothing better to offer than the resurrection of the nazi state and fitting it out for another conquest? Have we no more persuasive showing for democracy than to shore up the decaying French colonialism?

There is a Negro spiritual, "Little David, play on your harp." How about another—"Little David, whirl your slingshot and land in the head of Asia and Europe with some ideas"?

Yours,

SIMEON STYLITES.

Ground-Breaking

WE turn the earth and part the sod
And thus begin a house of God,
A place of rest and peace and prayer
And God's great pow'r and loving care.

We break the ground and cleave the soil.
The grace of God and man's own toil
Shall here erect a temple meet
For Christ's own service on this street.

On busy street with passing noise
This house shall stand for spirit's poise;
Shall stand for strength and courage strong
To live the right and stop the wrong.

And from this riven soil shall grow
A place to praise, and then to know
A nobler way to live and see
How man to man can brother be.

EARL S. SCOTT.

What Happened at Berea

By W. H. McEniry, Jr.

FACULTY members and administrators representing nearly 40 church-related institutions of higher learning met on the campus of Berea College in Kentucky last August for a five-day workshop. They were there to examine the results of a year of self-study completed by their colleges and a few others not represented at the meeting. The participating institutions had been chosen by the research committee of the commission on Christian higher education of the Association of American Colleges to typify as nearly as possible the community of Christian higher education. "Wealthy" and "poor" institutions were in the group. Men's, women's and coeducational colleges were included. They were Protestant and Roman Catholic. Some were large; most were small. Their studies answered a question that the research committee had proposed: What is a Christian college?*

They might have worded their question: Do the Christian colleges deserve to survive? It is raised in that form by the financial crisis now so apparent in church-related schools. Rescued after World War II by the G.I. bill of rights, they are now confronted again by rising costs, decreasing enrollment and increasing competition. These have put many schools into a desperate situation. As they look for new sources of aid and for larger support from faithful patrons, they must give valid reasons why they should continue to exist.

Our Post-Christian Society

The Christian schools have to make their case in an unsympathetic atmosphere, an atmosphere which results from the rejection of Christianity as a national conviction and the substitution in its stead of secularism and materialism. To reclaim their lost leadership the colleges and their supporting churches must understand the rationale of this shift and must reorient themselves to their society. That requires the colleges to redefine their own nature and function. The Berea workshop met to review the beginnings of this process in the selected colleges.

With much less difficulty than might have been expected, the workshop reached agreement on the nature of the Christian experience. As its members toiled at other tasks this statement evolved:

> A college, or an individual, becomes progressively and distinctively Christian as confidence is rested in the transforming love of God as manifested in Jesus Christ. Consequent on this Christian faith is the steady insistence that the spiritual and moral be valued above the material, that personal integrity and human brotherhood are of prime significance, and that a community of individuals thus convinced constitutes a truly free society. Humility before God and trust in his love and mercy as promised through Christ, together with a recognition of his infinite power and righteousness, are commonly agreed upon by Christians as essential.

*The complete progress report as drafted by a committee working with Raymond F. McLain, the director of the project, was published in the December 1951 issue of *Christian Education*.

The participating colleges had analyzed their administrations, their faculties and student bodies, and their church constituencies. They had measured their curriculums and their extracurricular activities against Christian principle. They had scrutinized the religious organizations on their campuses. They had considered the social context of the college. They conceived of the Christian college as stressing the pre-eminence of the individual and the necessity that lies upon him to establish a satisfactory relationship with his God.

Compromise, Not Surrender

The process of group assent to mutually accepted propositions and of thoughtful searching for agreement on controversial issues brought a fresh recognition of what might happen if words could be translated into Christian action on campuses. The colleges have not been guilty of deliberate surrender to secularism and materialism, and they are not apathetic to the inroads these have made into the national character. But a tissue of compromise has been woven by expediency into the lives of all of them. The Berea conference resurrected and rejuvenated ancient standards from which the colleges may profit.

Its deliberations also included the most hotly debated questions of college policy. Should Christian colleges accept government aid? Is there danger of military control of American higher education? What should Christian colleges do about the Negro, the Jew, the Oriental, the Mexican and the Indian? Berea even formulated the faculty members' solution to the problem of intercollegiate athletics—one that college presidents and football coaches would do well to consider.

The approach used in all these discussions was the same. The faculties looked first for the essential question. Then they endeavored to give the Christian answer, without regard for expediency. Their aim was to make clear what a Christian college should do in the hope that it might work purposefully toward doing it.

For example, they agreed that the prime factor in intercollegiate athletics is the individual student. Accordingly, the faculties gave one general principle to administrators, and elaborated it into three rules for awarding scholarships. (1) The college administration is responsible for governing student activities with "courage and Christian tenderness" in order that "students may not become the victims of commercial exploitation or casualties of youthful enthusiasms." (2) Scholarships or grants-in-aid must be awarded for the growth of the student, and never for the good of the school to the detriment of the student. They must be given as incentive to or reward for honest effort—when campus jobs are offered, for value received. (3) They must not demand such specialization as to hinder development of the total person.

These simple criteria seem hardly debatable. Are football players really recruited to aid them in their growth?

Are the campus jobs they frequently hold honest jobs? Is the discipline necessary to make a good defensive left halfback—mind you, just defensive—contributory to a normal expansion of all his capacities? This mildly worded statement is no blanket approval of the status quo. But the conference did not stop there. It noticed that the same perversions found in athletics are increasingly to be noticed in bands, orchestras, glee clubs and dramatics. It urged that all student activities be ruled by identical principles.

When the Berea group came to the matter of government aid, the fundamental point seemed to be not aid, but control. Christian colleges have enjoyed tax exemptions of various sorts; the G.I. bill was not criticized as government aid. Therefore, the workshop felt that blanket condemnation was neither fair nor realistic. It chose rather to adopt an attitude of watchful waiting, preferring to examine each new proposal as it is made. The death of the Christian college would be the result of government control, but control need not be the object of government aid.

The problems of racial, religious and political minority groups become technically problems of admissions policies. These policies are always influenced by the social context in which they operate. So each school will have to work out its own solution. Still, the Berea workshop offered cold comfort to any college not actively engaged in the pursuit of the always demanding Christian ideal. Making only the one exception that non-Christian students might be refused if their numbers threatened to change the atmosphere of the campus, the workshop wrote the simple truth: "If a Christian college lives up to its ideal of being Christian, it should exclude no student because of race, color or nationality."

Significant was the workshop's recognition that church-related colleges should look to their supporting churches for aid in their dilemma. Together, college and church are stronger and wiser. The attack on discrimination and the decision to compromise for the sake of an ultimately Christian policy should be joint projects of both. Radical solutions were not demanded at Berea, but steady efforts were.

Disagree on Military Training

On one question the workshop could reach no agreement. The central issue was that of the proper position of the college regarding the increased military program of the United States. The majority of the colleges maintained that the Christian institution cannot separate itself from its society in this concern and expect to wield any great influence. To refuse to have any part in preparing soldiers would be unrealistic and tantamount to the neglect of the Christian ideal. They therefore approved military units on campus. Some of the faculties, however, did not believe it consistent for a Christian college to have campus military units or to support any military effort. Others felt that these units must be classed as a necessary expedient and marked as the lesser of two evils. The greater evil might be, at its worst, the victory of anti-Christian forces through national disaster.

The most conclusive statement of the workshop on this point concerned the duty of the colleges toward young men destined for the armed forces, whether trained on campus or not. All found it obligatory to provide these future soldiers with spiritual resources and with the knowledge of other peoples and other ways of life that might make it possible for them to fight without hatred, even to love their enemies. There must be more than preparation for war; there must be instilled a readiness for the peace that will follow, an understanding that war is a necessary interruption to a better life. Such preparation is needful to avoid total militarization. It is vital to the continuance of the free world.

The internal organization of the college and the obligations of its members each to each were the issues most easily settled. These agreements touch on areas of college activity not generally brought into question, and are therefore the very ones in which custom and expediency can effect the greatest damage without public outcry, or even the realization of the injured college. The findings of Berea on these points are not startling, but the comparison of the standards redefined and the practice in the colleges might be so.

The College Is a Family

The analogy of the college to the Christian family seemed a sound foundation for defining the institution's structure. The distinguishing characteristic of every member of the community ought to be Christian commitment. The colleges agreed that this mutuality should govern budgetary allotments, building programs, student activities, personnel relationships and curricular determinations. Unanimously, the faculty members—one of the most poorly paid groups in our society—insisted that "gifts" threatening this relationship because of the strings on them must be refused.

They saw the family idea as potent enough to make the usually touchy subject of academic freedom capable of relatively easy solution. The faculty member, they stated, having once accepted appointment to a staff with full understanding of the ideals and aims of that staff, can no longer consider himself morally free to undermine and destroy them. The administration, having made an appointment, cannot move against a teacher until the most thoughtful and serious consideration has been given to his Christian rights. It is important, Berea said, that a teacher embody "a respect for truth and a concern for searching for truth and acting upon it. . . . Consequently, it is very important that the faculty . . . [be not] subjected to unreasonable pressure that hinders this quest and destroys the permissive atmosphere."

A missionary and evangelistic spirit, the conference declared, ought to pervade the Christian college family. However, this zeal ought not to "outrage sound reasoning nor remove the possibility of sympathetic understanding of other points of view." To this end, the workshop suggested chapel services and even compulsory chapel, and urged the provision through local churches and organized religious groups on campus of every possible opportunity for the student to find his personal answer to his spiritual need.

The workshop was conscious of the danger that the family approach might appear to subordinate the educational function to the religious. They insisted that "piety and enthusiasm are no substitute for scholarship," and went to considerable pains to make clear their position

that Christian education cannot be less demanding in intellectual discipline than the best secular education. Rather, they reiterated their belief that the Christian college is distinguished from other colleges "only by its faith in [Christian principles] and by its excellence in following them." They asked that whatever curriculum might be suited to a particular college be sound academically and effective spiritually.

Ask Freedom for Schools

One other finding of the Berea workshop must be included in any commentary on it. This country has witnessed the separation of too many church-related schools from their churches. In most of these "emancipations," one of the issues has been control. The faculty members at Berea saw this matter as properly another question of the Christian family. Education is a joint venture of the church and the school. The church supports the college and must offer spiritual aid and constructive criticism. The school replenishes the church with professional and lay leadership. The stimulation of such leadership necessitates a considerable autonomy for the college. Without it, the church could expect progress to be most difficult. The church therefore "should carefully avoid interference based on limited knowledge or a desire to dominate."

Perhaps the most important understanding arrived at did not appear in the report, but emerged from the workshop and made the report possible. Diverse in training and background, these men and women found much more in common than in dispute when they set themselves to defining the nature and function of their colleges. Christian education meant much the same to Christian teachers, whether of one church or another. Because its members came to this hopeful appreciation, the conference gave unanimous approval to the continuance of the project. As a result, invitations have been issued to all Christian colleges of the United States to join in this process of rediscovery. An incisive and comprehensive redefinition of their nature and function is the aim. Such a document, demonstrating the vital importance of Christian education to our society, should be the most significant educational utterance of our century.

Colleges in the National Council

By Raymond F. McLain

AS THE church-related colleges of America try to discover their distinctive Christian role, the National Council of Churches assists them through its commission on Christian higher education. This commission also helps tax-supported and independent educational institutions to find what is meaningful for them in the Christian faith. One of its most important objects is to impress the citizen with the fact that Christian education is indispensable to the well-being of America.

These purposes did not come into being with the creation of the commission on Christian higher education in 1950. To some degree all good institutions of higher learning in America have had such purposes throughout their history. Much of their effort, however, has been spasmodic and uncoordinated. Until the commission was organized, there was no full-time leadership available that could represent the institutions to each other and to the people in the churches. Further, the commission became the first channel through which the organized interests of Protestantism, as expressed in the National Council of Churches, can be put before the colleges and universities.

How is the commission getting on with its job? Its most important task is to conduct, in cooperation with the Association of American Colleges, a research-study program designed to find answers to the question, What is a Christian college? Last year 40 institutions engaged in this enterprise. At present 225 additional Protestant and about 100 additional Catholic colleges are at work on it. The study is not completed with the answering of a questionnaire; in fact there is no questionnaire. Rather, the faculty of each participating school, stimulated by but not confined to a study guide, is taking the better part of this academic year to carry on the investigation. Each of these institutions is kept in touch with all the others in the study through progress reports, through attendance at one of 20 one-day meetings at college centers, and through participation in one of six week-long workshops to be held in the coming summer. While the study will not give a final answer to the question of the nature and role of the Christian college in mid-20th century America, it will at least move in the direction of a definitive statement.

This is basic self-analysis. Ways are being explored of extending the study, appropriately modified, to the independent and tax-supported institutions. From the findings of this inquiry, the commission is working to devise an over-all strategy for the Christian colleges during the next quarter-century.

Help Extended to Faculty Members

Plans are to start this second study late this year. The times call for aggressive leadership from the Christian colleges. The study may reveal how various denominations, working together, can advance the Christian cause by establishing new colleges at strategic centers or relocating schools already in existence. The possibility of creating new types of Christian institutions will be considered, as will ways of cooperating with community and state in order to allow the Christian college more directly to serve the American and world community.

Two other great areas of service are now opening to the commission. The first springs from the concern of faculty members that their vocation become a more effective way of Christian witness. This is less a problem for teachers of religion than for teachers of chemistry or mathematics or

for administrators. But it exists at all levels; and the very difficulties of integrating Christian values with the traditional teaching fields, and the overwhelming necessity that men and women testify to their faith, have caused faculty members all over the land to try to break through.

Here again the commission is becoming an agent of coordination and administration rather than an initiating force. The faculty themselves have articulated their concern to the point where it is rapidly developing into a program. This area of work promises much of interest.

The second and most recent development holds out the hope of financial help for all non-tax-supported institutions of higher learning, the great majority being church-related. This hope arises from laws which permit corporations to make gifts to such institutions "before taxes." In many states the church-related colleges have already organized to secure and distribute such gifts. The possibility of an organization to perform this role on a national level is now being explored by the commission. In this effort it is acting partly for itself (in connection with the Protestant church-related schools) and partly (with respect to the Catholic and independent institutions) for the Association of American Colleges.

Two Principles of Operation

All the items mentioned thus far illustrate two major principles on which the administrative board of the National Council commission operates. First, we develop our program through a process of cooperation. As the commission looks at it, the total task of Christian higher education is too overwhelming to be controlled or initiated by any one organization. We take it for granted that educational institutions or agencies working in this field have an honest concern for Christian values. Certainly the church boards of higher education have the specific responsibility of making those values meaningful in the total educational enterprise. Therefore the commission cooperates with all schools, groups or organizations that are working toward the ends it is commissioned to seek.

A second major principle of operation is use of the study technique among student, faculty and administrative bodies. It is not the purpose of the commission to "solve the problems" of Christian higher education. Insofar as such problems can be solved, the people in the institutions of higher learning are the ones competent to do it. The commission merely helps them work together so that their self-criticism may be cross-fertilized and their judgments generalized into basic principles. To carry out these principles, the necessary minimum of structure is provided the commission through the church boards of education and through its organic relationship with the National Council of Churches.

The commission publishes a quarterly journal called *Christian Education.* Beginning with January 1953, this journal will be issued each month of the school year. The commission assists in planning, and its staff participates in, various national, regional and state conferences and workshops on higher education. Some of these are denominational and others are held in cooperation with such agencies as the Association of American Colleges and the Southern Association of Colleges and Secondary Schools. Again, the commission offers personal services and office facilities for college personnel visiting New York. Finally, it represents the interests of Christian education in the various units of the National Council and in national groups such as the American Council on Education, and hopes soon to act in this capacity at appropriate points in the government.

As soon as it can the commission will establish a personnel bureau for the placement of qualified Christian teachers. It plans to conduct, quadrennially, a national all-college workshop for administrators, board members, teachers and students. It is considering the advisability of a summer camp school for Christian educators to stress the Christian potential in instruction in all subjects. It hopes to organize a lecture service which will take qualified persons on four- to six-week visits to local campuses for work with students, faculty and administrators in matters of Christian higher education.

Departments within the Commission

These program items are within the commission's department of Christian institutions. The Interseminary Committee, another department of the commission, maintains a fellowship among all seminary students and conducts a program for them. Eleven student representatives carry on this work in eight geographical areas, under the guidance of a national director. At the moment the seminary students are holding a series of annual regional meetings, preliminary to their national assembly next fall.

The section on the ministry, which is a part of the department of Christian vocation, is active in recruitment for the ministry, particularly among the men in the armed services. Over the next year this department should become one of the most active, stressing the Christian significance of all vocations, the breadth of vocational opportunities in the church, and the peculiar opportunities for Christian service in certain nonchurch vocations.

The department of campus Christian life has an administrative committee, but as yet no program. This circumstance is intentional—to give the United Student Christian Council time for deciding whether or not to become a part of the National Council. This decision will be reached in September at the students' national assembly. If it decides to join, the United Student Christian Council will become the National Council department concerned with student matters.

The commission on Christian higher education is the most recent of the National Council's major units to become staffed on a full-time basis. Its program is still exploratory and its principles of operation are hardly beyond the experimental stage. In full consciousness of the demands inherent in its area of responsibility, the commission therefore solicits criticism and suggestions from its friends. At this early stage in its development, such interested participation will be extraordinarily helpful.

Modern World

OUR sovereign, Competition, goads each man
To seek his ends against the race and clan.
And yet, in phrases sounding just and good,
We speak of "social aims" and "brotherhood."

STANTON A. COBLENTZ.

Football: Symbol of College Unity

By Ralph Cooper Hutchison

INTERCOLLEGIATE athletics includes many sports. Because football is the most colorful and spectacular of the several major sports, we discuss it here in particular. What is said, however, applies in only a lesser degree to these other sports.

Frequently there appears in the social order a phenomenon the real significance of which is not widely understood or readily accepted. When this occurs, that phenomenon is inevitably swathed in legend, myth and rationalization. Extravagant claims are made in its behalf; cynical criticisms and false charges are brought against it. Such a phenomenon is football as it has developed in the American college.

Cannot Afford Mistakes

Both the aura of glamor and the fog of criticism that surround football should somehow be penetrated by the church-related colleges. These colleges are peculiarly dependent upon their friends for support. They must at all times inspire the confidence of the donors. They of all colleges can least afford to make mistakes on anything so important as football. Some of the secular institutions may perhaps disregard such problems. Having either huge endowments or support from the state, they can make their mistakes without serious results. Not so with the independent smaller colleges. To the insistent and explosive question of football, the church-related colleges must find the answer—the right answer.

To get at the meaning of football and intercollegiate sports we must first clear away some of the current rationalizations. For example, football is not "physical education" nor is it primarily for the physical development of the players. In the first place, because of the injuries sustained—bad knees, shattered bones, concussions, lost teeth, heart strains—many of which are carried through life. Whether the life span of our varsity athletes has been shortened is a debated point, but any sport involving such injuries is disqualified as physical education.

In the second place, intercollegiate sports and particularly football do not qualify as physical education because those who benefit from them are precisely those who need it least. These men are sought out and brought into college because they are already paragons of power and muscular development. As a rule they have had the fullest possible development in high school. In some cases, they are "burned out" by excessive athletics before they get to college and need, most of all, about four years in bed. On the other hand, students who are lean and spindly, flabby in muscle and short on wind, are not eligible for varsity sports. Physical education presumably is for those who need it. Intercollegiate football does not qualify here, nor does it in this respect justify its existence.

Short shift should be made of the third great fairy tale about football—that it is a superior means of character training. If it is that, why not admit the rest of the student body to the teams? Are these powerful men the only ones entitled to character training? Do we not need to develop courage, sportsmanship, fair play and integrity in others than our varsity athletes? As a matter of fact, the college does have methods of character training far better than intercollegiate sports; else it would not be a college.

One other myth should be exploded, as it has been many times—the old sad story that the colleges must run football matches in order to make money. A very few are making money this way—perhaps. The issue has been obscured by many colleges and universities through a variety of accounting devices. Stadiums are paid for by bonds, which bonds are ultimately paid for by the university. Coaches are put on the faculty payroll. Salaries and scholarships for the players are charged to anything else but the athletic budget. But if the accounts were straightened out and the cold figures brought to light it would be found that football and intercollegiate sports are very costly to most of the country's higher schools and are by no stretch of the imagination a device for making money for educational purposes.

An Emotionally Integrating Force

Having disputed the stock rationalizations for football, I shall now say why I believe football is of enormous value and importance to the college, why it should have more attention and leadership, not less, why it should in some cases cost more money, not less.

Through no design or deliberation on the part of any man or group of men, football has become the emotionally integrating force of the American college. The place of emotions in the culture of a people and in the development of a nation or its institutions has never been adequately measured. Therefore football is not generally understood. It is an emotional phenomenon. It is the symbol about which are gathered the loyalties of students, faculty, alumni and friends of the college. These loyalties are to the college, to the culture for which it stands, to the ideals it embodies and the service it renders. These loyalties are, to some degree, to the very spiritual and Christian character of the college. Football is merely the integrating symbol about which such loyalties are rallied and through which they are integrated.

The best parallel to illustrate this amazing phenomenon is the American ensign. This is the symbol of our patriotism, our love of country, our belief in democracy and freedom. The flag itself is nothing. It may be of silk or cotton, artistically pleasing or ugly, new and clean or old and soiled. Nevertheless it is the symbol around which our national loyalties are rallied. So is football to the American college.

Had we our choice, perhaps none of us would elect football as the emotionally integrating symbol of the campus. Some have declared that philosophy should be the symbol, as it was in medieval times. The scientific humanists would make science the symbol. Many of us have urged that religion should be the supreme integrating

force of the campus. Certainly we wish that it might be something intellectual, something of the mind, of culture or of the spirit.

But there is reason behind this weird and unguided development. The same period which saw football develop has also seen a social and intellectual disintegration on the campus. B. F.—that is, "before football"—college men lived in the same dormitory in small colleges, ate at the same commons, studied the same required curriculum, sat under the same professors, listened to the same classroom jokes, underwent a common intellectual and social experience. But in these years "A. F.," the curriculums have become diversified and there are numerous electives and options. Nowadays few men can be found who study the same courses, to say nothing of sitting under the same professors. Campus social life has been broken up into fraternities and clubs and "houses." Men march out together in the commencement recessional who have never had a class together or a common social experience. Frequently they have not even met.

Christian Faith an Elective

Philosophy cannot be the integrating element because most of the students have studied no philosophy. Science is not an integrating force despite scientific humanists and the propaganda of their communistic cousins. And religion cannot do the job for sound theological reasons. Not all men are religious nor are all faculty and students "born-again" Christians. Christianity in its regenerative power has yet to win its world. The very elective nature of the spiritual life precludes the possibility that our faith may be the integrating force of the campus, until the Kingdom comes.

Football is the one universal experience which developed on the campus in this period of intellectual and social disintegration. Here in the satisfactions of playing and the thrill of the spectacle, all elements of college society enjoy a common experience—athlete and nonathlete, student and professor, town and gown, men, women and children. Thus football grew beyond a spectacle and became a symbol of the great intangibles. Then and only then did it develop its excesses, its flamboyant extravagances, its deceptions and dishonesties.

Football a Necessity

Today football is under fire for its cost and extravagance, its antiacademic tendencies and its dishonesty. Here is where the church-related college must search its own soul nd scrutinize its total sports program. For the church-elated college must and should have football and intercollegiate sports; without them it is a nation without a flag. Those church-related colleges that have recently dropped football will take it up again; they cannot do without it. But for all such colleges football should be "right."

As to its cost, it should be the best that these colleges can afford. Nothing is worth more than can be afforded. Most colleges and universities have overspent on football, but some have underestimated its value and have not spent enough on it.

Football's cardinal sin has been its antiacademic excesses and the resultant dishonesties. At this point the colleges have confronted a dilemma. Football players and athletes in general are largely found in underprivileged communities, such as those of miners and steelworkers. Here growing boys have not been softened from birth by the automobile. Here the easier diversions of wealthier communities give place to the sturdier activities of the sand lot. Here are young men who have legs, and legs are indispensable in intercollegiate athletics.

But by this same token the potential athletes are underprivileged educationally. They are frequently first-generation Americans whose homes cannot give them cultural assistance. Their schools are poor. And in addition overawed teachers have given them a free ride academically because of their prodigious achievements athletically. The result is that the majority of our great athletes come to the campus with pitiful academic handicaps which disqualify them for the fast intellectual pace of a good college or university.

The temptation is great for the colleges. Confronted with the phenomenon of football in their world and the need for athletes, and impelled by a very human interest in these worthy aspirants to college life, the colleges admit men who are not qualified. Then follow all the extremes of cheating, of suffering men to "pass," of letting them stay and not pass. So we have what has become a hideous spectacle of academic dishonesty. Examine any scandal in the college athletic world, whether it be basketball or football, whether it involve bribery, throwing games, or financial absurdities in salaries and subsidies—examine any of them and at the roots will be found academic dishonesty in the matter of admissions, grades, credits or standards.

Academic Integrity a 'Must'

Reform in intercollegiate sports is ardently desired by educators and by the people, but every attempt at reform by forces outside the individual colleges and universities has met with defeat. The most recent example was the commission appointed by the American Council of Education to investigate intercollegiate sports. To carry any weight whatsoever it was necessary that this commission have among its members representatives of certain universities which have led and are now leading the long pageant of overemphasis and distortion in football. The result was a report which was good but definitely peripheral. It confined itself to details—postseason games, spring practice, preseason practice, the freshman rule, the one-year rule for transfers, the salary of players and the control of athletics within the institution. The basic and crucial evil of academic dishonesty it very carefully avoided.

This was discreet and probably necessary. Reform in this matter will come not from without but from within, as it already has come in many fine colleges and universities. One by one, our colleges will regain their academic sealegs and limit their admissions to authentic students. This will take them out of big-time competition. This is the price of integrity.

Here is the nub of the matter for the church-related and the independent colleges, for they cannot afford to be academically suspect. Already they are limited by meager funds. The competition of state-supported institutions has been severe, academically. Small church-related colleges

may lose their last hope of support if donors suspect their academic integrity. Of all colleges they can least afford any academic hocus-pocus in behalf of sports.

In summary then, football in America has been not so much overemphasized as underrated and misunderstood. It deserves more attention from the educators and the faculties, better guidance. It has a mission which is intangible and obscure but tremendously important. Because of this importance, it should be honest. Accounts should be accurate. The cost should be understood. Games should be played by students who have been admitted by honest standards, who are qualified to do the work of the classroom, who can earn their degrees, and who are actually being educated in mind and spirit for the place which the American people expect them to assume as college graduates.

Case for the Christian College

By Andrew G. Truxal

DURING my twenty-five years of college teaching many college seniors have assessed their educational experience as follows: "I am not the same person I was when I came here as a freshman four years ago. I have really had terrific intellectual experiences so that I understand what 'liberal' education means. But now that I am ready to graduate I find that in spite of being a different person intellectually, nowhere in college have I been given values and purposes worth living for, ideals around which to organize my life."

This self-analysis on the part of many students makes more poignant the question being asked these days by every college and university president: Where has higher education gone wrong? A hundred years ago it was common for college presidents to affirm that "the primary end of education is the development of moral character." Then, as the conviction grew that the answer to all human-social problems was ultimately to be found in increasing the accumulation of knowledge, and as men came more and more to believe that science was the key to the creation of an earthly utopia, the heads of higher educational institutions became accustomed to say, "The chief business of education is the discovery and transmission of knowledge."

How Control Knowledge for Good?

So fruitful has this emphasis been that man has indeed risen intellectually to Parnassus and far beyond in terms of the accumulation of knowledge. But while this process was accelerating, the instruments of his control of such knowledge—political, social and spiritual—made little or no progress. To overcome this lag is a problem of this century which makes all other problems seem inconsequential. Put in another form, the chief question of our age is whether or not man can make the technological culture he has created a servant of constructive social progress, or whether the hour is already too late.

There have been several abortive attempts to solve this question of the direction of a highly technological culture. One such was National Socialism with its accompanying faith in blood, soil and the *Herrenvolk*. Against this antidemocratic and anti-Christian faith, it took a tremendous coalition of power to win a victory. No sooner was this attempt to organize man's social and political life defeated than there arose another challenge in the form of faith in a so-called "scientific-historical dialectical materialism." And many are the warnings of our time that physical power and material resources alone will not overcome this new religion, but only these in conjunction with a vital faith.

Not Ashamed of Faith

It may well be that the answer to the question here raised will be found in the quest of today's educators for a satisfactory solution to the problem, Education for what? That elements of faith and conviction will have to become again part and parcel of college education seems a truism. In *The Mature Mind,* H. A. Overstreet says that the need of our time is not for more brilliant men but for more mature men in high places. His view seems to be a 20th century version of a statement attributed to St. Augustine of the 5th century: "A man's character is to be judged not by what he *knows* but by what he *loves.*" If higher education can lead to the training of minds dedicated to the service of high ideals and constructive ends, there would seem to be no social problem, however involved, that could not be answered. But that this is a difficult task no one who knows the force of trends like relativism, secularism, materialism and skepticism will have the heart to deny.

There is sufficient dynamic in the democratic Christian foundations of American culture to admit of the wedding in higher education of faith and knowledge. But such conviction and faith must be expressed in 20th century terms and not in those of the 18th or the 5th century. A political faith adapted to Monticello simply cannot be expected to carry conviction for a 1952 college mind. Similarly, the permanent values in Christianity have to be given contemporary expression if they are not to insult the intelligence of college men and women. As *Time* pointed out in its issue of November 5, 1951, young people are looking for a faith and they are not ashamed to be discussing God. But they will not have an immature, childish faith; they want a faith that will suit contemporary knowledge.

Now if it be admitted that the task of higher education is the discovery and transmission of knowledge, plus giving students worthy ends into the service of which they may put their knowledge, the Christian college has a distinct claim to recognition. There is doubtless good reason why, during the past two years, a research project originated by the Association of American Colleges on the subject "What

is a Christian College?" has attracted so much attention. The initial reports from approximately 40 colleges were presented at a workshop held at Berea College in 1951, and the study is going forward under the direction of the National Council of Churches. In this self-analysis being carried on by many colleges, there is indication of today's need for redefining education as knowledge in the service of a dynamic faith.

Why should Christian ministers counsel their high school young people to consider, in choosing a college, the claims of the Christian college? If the analysis above has any validity, it follows that the Christian minister should be zealous that his young people pursue their college education in an atmosphere which recognizes the need for combining knowledge with faith. To be sure, the colleges which unashamedly declare that they regard the primacy of spiritual values as the capstone of the educational process have been operating in a society that exalts the secular, scientific emphasis; so it would be false to say that such colleges have been able to implement their ideal with complete success. The important thing is the ideal toward which they are striving rather than the actual achievements.

Claims of Christian Colleges

In passing judgment on the role of religion on a college campus, there is too often a tendency to look at the external manifestations of faith. These include the number and variety of course offerings in religion, the activities of the Christian associations, the religious counseling program, student attendance at voluntary or compulsory chapel and at religious emphasis week services. No one would minimize the importance of these manifestations, but it would be a mistake to judge a campus solely by them. Perhaps far more important are the answers to such questions as: What is the educational philosophy of the school? Are members of the faculty not merely scholarly specialists but also dedicated disciples of the good? What are the ethical standards which predominate in the everyday relations of student with student and between them and the older members of the community? Are the students regarded as whole persons making that final big step in the transition from the dependence of youth to the mature independence of adults? Do the members of the community recognize that when one suffers, all suffer, and when one brings honor to himself, all share in the honor?

These latter are illustrations of the really important things to look for in the matter of selecting a college. It is the task of American colleges to train leaders who will be fit to guide the destiny of the nation, which in turn will guide the destinies of the modern world. To achieve this end education must change from the training of disembodied intellects to the person-centered kind of education which recognizes that the accumulated knowledge available to Western man can be entrusted only to those who love the good; that is, are dedicated to the pursuit of noble ends.

Where the minister is in position to assist young people in deciding on a college, it is an elementary principle that he will want to work hand in hand with local guidance counselors. For him to fail to avail himself of the great amount of material uncovered by such counselors in their study of the individual student—his complete records, together with the results of a number of tests, and other data—is unpardonable. When he has taken full account of this information the minister might well say to the prospective student:

The Kind of College to Choose

1. Choose a college with high intellectual standards but one which is not ashamed to admit that, if he is to realize his best self, man must recognize in God a reality greater than himself and outside himself.

2. Choose a college which recognizes the fundamental dignity and worth of the individual. In a society moving increasingly in the direction of the mass man but in which we are endeavoring feverishly to rescue the individual from the collective, it is important that higher education have a respect bordering on reverence for the individual. You cannot educate in the true sense a "number" or a disembodied intellect. You can only educate a person. If one of the central themes of Jesus' teaching was the infinite worth of the individual, then education to be Christian must concentrate on the release of all the capacities of the individual. Parenthetically, this is not to imply that large universities, with enrollments of tens of thousands, have forgotten this basic truth. But it is interesting to observe that such large schools preserve this basic truth only as they tend to break down into smaller units where there is some opportunity for the restoration of the individual.

3. Choose a college whose administration makes it a policy to have a faculty who believe that education is something more than the mastery of a specialized field of knowledge. There is a wide gulf fixed between that individual who, fresh from his conquest of the Ph.D., takes an iconoclast's pleasure in poking cynical jibes at the infantile religious beliefs of a former age, and that mature professor of astronomy, zoology or nuclear physics who combines high knowledge with an attitude of awe and reverence before an expanding universe.

4. Choose a college that is consciously striving to attain true "community." The earliest colleges were communities of scholars. As the social sciences have come to understand better what is meant by a community, it becomes clearer what services can be achieved through community-consciousness. More educative experience than educators have been wont to admit is derived from the dormitory, fraternity and other interpersonal relationships of a college community. In our emphasis on the classroom we have tended to forget that our students are learning the difficult lessons of social adjustment in activities completely divorced from their intellectual exercises.

Forms of Community

Tolerance, sympathy, understanding, yes, "love for the brethren" are essential elements in education. Hence it is time that educators gave more thought to them. That college community is fortunate where for each student there is at least one adult member of warm and sympathetic understanding who can assist the younger by taking his hand as a freshman and letting go completely by the time the student is a senior. Also that community is fortunate that has built up a tradition of student government based on the assumption that it is possible for students to develop a high degree of self-control and self-discipline.

My own life with college students convinces me that they are earnestly seeking faith as well as knowledge. They are not content with mere intellectual liberation. Granted that authoritarian dogmas and creedal statements leave them cold. Granted that they are not interested in the propagation of denominational or sectarian idiosyncrasies. Yet they know there are three questions no man can hope to escape: What is man? What is God? What is the universe? The fact that they, along with many others, are groping these days for a faith that will answer these questions in 20th century Christian terms is the most hopeful sign that a new age of faith, combined with knowledge, is being born. The Christian college is in a strategic position to be the agency for the formulation of this new Christian synthesis.

BOOKS

Alma Mater

THEY WENT TO COLLEGE: THE COLLEGE GRADUATE IN AMERICA TODAY. *By Ernest Havemann and Patricia Salter West. Harcourt, $4.00.*

THERE are at least 6 million potential readers for this book, for there are that many college graduates in America. They can all read and the book is about them. Yet this unprecedented multitude of academic "bachelors" is only 6 per cent of the total population that is old enough to have gone through college, and the other 94 per cent are also interested parties—first, because by gifts or taxes they supply most of the $3 billion a year that it costs to keep the colleges going; and second, because they should have the data on which to decide whether or not to send their children to college if it is too late to go themselves.

Time magazine sponsored and financed the very extensive research which collected the facts that form the statistical foundation of this study. Dr. West, of the Columbia University bureau of applied social research, did the expert analysis of the statistics. Mr. Havemann, skilled journalist of long experience with *Time* and *Life*, took the dryness out of the statistics without sacrificing any of their factual content and made the whole into a book as readable as it is informing. The main object was to answer such questions as these: How are the college graduates doing as compared with other people? How are the different types and kinds of graduates doing as compared with one another? Are colleges worth to the graduates the cost, in time, trouble and cash, of becoming graduates? Are they worth to the country what they cost in man-hours of time spent in operation and attendance and in money? The last of these questions, which is the one most important to the above mentioned 94 per cent, is not answered quite as categorically as the others, and perhaps it is not answerable with the same kind of statistical demonstration, yet an affirmative reply seems to be obviously implied and the evidence for it seems adequate.

In determining whether college makes any improvement, either in the personal fortunes of those who become graduates or in their public usefulness, it must be recognized that the graduates are a somewhat selected group. They had what it takes (whatever that may be) to go to college in the first place, and to get through. A college education is far from being a luxury reserved for the rich. Among the more than 9,000 graduates whose replies furnished the basis for this study, only one boy in six was entirely financed by his parents; more than one-third earned at least half of their expenses.

A college education pays off in increased income. This is an old story. It has been told for more than half a century, but it is still true. However the figures are manipulated, they always come out with this answer, that a college degree has a substantial cash value to those who hold it. Probably too much stress is placed on this point—the usefulness of education in enabling one to advance toward the top of the economic heap, regardless of the shape of the heap—but, for better or worse, the data support it. Graduates earn more money than nongraduates. There is a larger proportion of them in the lucrative professions (medicine, law, dentistry) and in executive and managerial positions in business. In each of these occupational groups the college graduate, on the average, outstrips the nongraduate. Moreover, graduates who were A students earn more money than those who were B, C or D students. This is true in all occupations, though by only a narrow margin in business. Contrary to popular belief, the "greasy grind" whose chief student activity is study and who goes after A grades and a Phi Beta Kappa key does all right by himself when the pay checks come around in later years. The average emolument of the A boys holds up above the others even though it is lowered by the large number of them who enter the least lucrative professions, the ministry and teaching. The statistics show, further, that the average earnings of graduates increase with advancing age, even after 50, while those of nongraduates begin to drop after 35. "No matter how the statistics are grouped and regrouped, they always lead to just one conclusion: the financial success of the college man is a truly impressive thing."

A larger per cent of graduates than of nongraduates marry, and they are more successful in staying married. (Aha! We see now why they make more money. They have to.) Women graduates, on the contrary, are less addicted to matrimony than their nonacademic sisters; 31 per cent of them remain single, as compared with 13 per cent of all women. The religious factor enters surprisingly at this point; 23 per cent of Jewish women graduates remain spinsters, 31 per cent of Protestants, 48 per cent of Roman Catholics.

Graduates tend to be more "conservative," in politics and social questions, than persons without college education, and the older age-groups are more conservative than the younger—perhaps the normal result of increasing age, perhaps because the more recent college teaching to which the younger graduates were exposed is more leftish. In politics, graduates are preponderantly Republican, the older and the higher income brackets most so. A conspicuous fact is the large number who call themselves "independents"—45 per cent of the graduates of the last ten years, a little less for those who have been longer out of college. This is true of all income and occupational brackets. The typical college graduate does not "work for the party." The academic influence is toward nonpartisanship. It seems that colleges seek to elucidate rather than to indoctrinate. If this is true of politics, how is it in regard to religion?

The treatment of religion is brief and not very conclusive, but encouraging so far as it goes. The available statistics are not regarded as proving much about the effect of a college education upon faith, but "there seems to be little evidence that college training undercuts religious beliefs." It appears that 91 per cent of the graduates who were "brought up as Catholics" denied the test proposition that "religion has little to offer intelligent, scientific people today," as did 84 per cent of those with a Protestant and 56 per cent of those with a Jewish background. There is, however, no way of knowing how far in the background those backgrounds are, or what per cent refused to be classified in either group. Of those who call themselves Roman Catholics, "4 out of 5 men and 9 out of 10 women attend church regularly," and so did a somewhat smaller proportion of Protestants (figure not given), and 1 out of 8 Jews. This record of church attendance for Protestant and Catholic graduates is so much above any possible estimate for the total population that one is forced to conclude that it measures the churchgoing

of only those graduates who go to church, and that it leaves us in the dark as to how these compare numerically with those who never go.

Was going to college good for the graduates? They certainly think so. Less than 2 per cent failed to say that they are glad they went. A vast majority are glad they chose the kind of college they chose (large or small, general or technical), and almost as many would pick the same college if they were doing it again. Either they were all prematurely wise in making their selections, or loyalty outweighs critical judgment, or it doesn't make much difference what college one goes to just so one goes. If a satisfied customer is the best advertisement, the colleges should be happy. There is room for a sneaking suspicion that it would be better for the colleges if their graduates were not so thoroughly satisfied and if they would mingle more constructive criticism with their admirable loyalty.

For the thoroughness of its basic research and the crisp clarity of its presentation, this volume is unique among educational surveys. W. E. GARRISON.

Books in Brief

READINGS IN COUNSELING. *Edited by Karl P. Zerfoss. Association Press, $6.00.* Encyclopedic in size and scope, this well organized collection of extracts from the writings of experts on counseling can be used as the basic text for a course of instruction in this field, or as supplementary reading and a guide to further research, or as a helpful volume for ready reference by those who are practicing or teaching the art of counseling. It is, as a whole, oriented toward the solution of the personality and adjustment problems of children and youth, but adults are not neglected.

A HOOSIER PARSON, HIS BOOSTS AND BUMPS. *By Edgar Fay Daugherty. Meador, $2.50.* Daugherty, now vigorously retired from the pastorate, is an incorrigible Hoosier. He tried it in Los Angeles, didn't like it, told them why, and went back to Indiana where his heart had been all the while. Sound academic and professional training at Franklin, Butler and Yale preceded his pastorates, the most notable of which were at Vincennes and Muncie. His own story reveals him as a very unconventional parson. My own long acquaintance with him certifies to his gifts for friendship, helpfulness and courage. The record as he tells it is frank, informal, hilarious in spots, and as modest as need be. Incidentally, he has long been (and probably still is) a mighty man with the rod and gun as well as with the spoken word.

FORGOTTEN MUSICIANS. *By Paul Nettl. Philosophical Library, $4.75.* Fortune is fickle in awarding fame to artists, and still more fickle in choosing those whose fame is to endure. In a visit to any great European gallery one will find really great paintings by men who are totally unknown except to historians of art, and sometimes to them too. It is so also in music. The author has brought forth from obscure sources the stories of some notable musicians, mostly of the 18th century, whose names have been forgotten by all but musicologists, and perhaps by most of them. For one whose name, but only that, is familiar enough, he starts with (*Ach, du lieber*) Augustin, a more or less legendary bibulous bagpipe player in Vienna; then, coming to authentic history, he introduces the 17th century Schmelzer as the true founder of the "Viennese school." Heinrich Franz Biber (b. 1644) was one of the outstanding violinists of his time and a once popular composer. There was a whole series of Jewish minstrels who formed a class by themselves and might be considered as forerunners of the great Jewish violinists of our own time. Sketches of these and many other forgotten musical worthies are followed by texts of the autobiographies of five whose memoirs vividly reflect the hopes and hazards of the artist's life in the days when everything depended upon having a sympathetic and generous noble "patron." W. E. G.

CORRESPONDENCE

Papal Economics

SIR: While I would hope that some Catholic authority would officially correct the conclusion drawn by the author of "The Vatican's Economic Triangle" (Feb. 27), might a Quaker layman endeavor to pour some oil of a few facts upon its basic misconclusion?

After quoting the pope's rejection of the errors of both communism and capitalism, then his appeal "to remain faithful to the social ideals of the church," the author draws this conclusion: "Thus, the Vatican's economic triangle is readily discernible. It is medievalism . . . " I submit that this deduction is not only illogical but is disproved by both Catholic literature and Catholic action.

When issuing the famous encyclical "The Condition of Labor," Leo XIII said of Bishop Ketteler, "He was my great precursor in the labor cause." Bishop Ketteler was an ardent advocate of cooperatives.

In commenting on the encyclical Msgr. John A. Ryan says: "The reader who will carefully study the statements in the encyclical concerning the benefits of widely diffused ownership, cannot escape the conclusion that Pope Leo would have regarded copartnership and cooperation as the best possible application and realization of this policy. It is no longer possible for the majority of urban workers to become independent owners of separate industrial establishments. But they can exercise individual ownership and management through cooperation."

The late Rev. Virgil Michel concludes his book interpreting the encyclical "Reconstructing the Social Order" by saying, "There are few movements or ideals in our day that harmonize so well with the ideals of Christianity as do the cooperatives."

Finally, if "actions speak louder than words" certainly the adult-education and cooperative-organization program in the Canadian Maritimes, initiated by the extension department of St. Francis Xavier University under the direction of Msgr. M. M. Coady, who has been called "the greatest North American voice of cooperation," and its strong endorsement by the Catholic clergy and bishops in Canada, as well as by the present pope, should surely prove that the Vatican's call for action means "forward to cooperation" rather than "back to medievalism."

Glenview, Ill. E. R. BOWEN.

Civic Reform No Side Line

SIR: Concerning "Chicago: Lost and Leaderless" (March 26), it might help the churches to work for decency in civic affairs if the members were to grasp the truth that Jesus Christ did not found an ecclesiastical organization of any kind but only a spiritual social order. The Chicago people who are working to clean up politics are on the original line, not a side line.

JOHN J. FERGUSON.

Toronto, Canada.

Concerning Orchids

SIR: I write concerning the review of *He Wears Orchids* by Elizabeth Lee which appeared in the March 5 issue. The reviewer seems to be unaware of present-day practices in the planning and publication of literature on mission study themes. In the first place, there is a whole library of books which give varieties of types of information needed by American churchmen. No one doubts Elizabeth Lee's ability to prepare "a definitive volume on Protestantism in Latin America." However, the book on that subject was written this year by George Howard of the Argentine, who is also an outstanding authority on the whole Latin American situation.

The Lee book was planned to furnish the type of stories which churches, ministers especially, request for illustrative material. It supplements the Howard book, as do all of the other titles written for the various age groups, including *Looking South, Traded Twins, Off to Brazil* and *The Children Downstairs.*

Second, the Joint Commission on Mis-

sionary Education is the agent to execute the plans made by 30 denominations for study materials. The responsibility, if planning is shortsighted, should be laid at the door of participating groups. A number of us who serve on the working committees that compile these materials are there as the representatives of our denominations and would welcome guidance on themes to be chosen, authors to be selected, and types of materials to be prepared.

NEVA B. PALMETER,
Director.

Missionary Education Dept.,
Board of Christian Education,
Presbyterian Church, U.S.A.,
Philadelphia, Pa.

Let Chicago Study Cincinnati!

SIR: We wholeheartedly concur with your editorial conclusion, ("Chicago: Lost and Leaderless," March 26) as to the advantages to be had from an independent citizens' movement fighting for good local government and dispensing with national party labels. In fact, Cincinnati and its City Charter Committee are living proof of what can be done by such a movement. Beginning in 1924 with a city nationally disgraced as the "worst-governed in the U. S.," independent-spirited citizens, who in national affairs subscribed to both national parties, so wrought reform that 10 years later the nation's leading educators, journalists and political scientists were referring to Cincinnati as the "best-governed city in the U. S."

Tangible accomplishments in the form of rehabilitation of the city's plant, modernization and expansion of the city's services, wise fiscal operation and planning, elimination of vice, gambling and any lurking tie-ups between police and the underworld, are too numerous to repeat here. Not the least impressive of the accomplishments, however, has been the endurance of this reform movement—begun, maintained and supported solely by volunteers. Unlike the two other cities mentioned in your editorial, Cincinnati's Charter Committee is now in its 28th year, still campaigning, to the best of our knowledge the oldest, most lasting effort of its kind in American municipal history.

Particularly noteworthy is the important role churchmen, both ministers and laity, have had in the movement. Indeed it is not too much to say that it is the ethico-religious basis written into the charter reforms by such eminent churchmen as Charles P. Taft and the late Frank H. Nelson and Henry Bentley which has sustained the Charter Committee in the dark hours that inevitably come to such efforts, the hours when citizen apathy and indifference replace the crusader's zeal and enthusiasm.

The example of these three men, and hundreds like them, has inspired and buoyed up a veritable army of church-minded men and women in doing the never ending work involved in selfless, unrewarded public service.

If Cincinnati's story contains any lasting moral, perhaps it is simply this: that true democracy, like religion, must be conceived and practiced as a way of life, a series of responsibilities, in the carrying out of which churchmen can provide thoroughly courageous, properly effective leadership and support.

LEONARD M. SIVE,
President.

City Charter Committee,
Cincinnati, Ohio.

Episcopal Protestantism

SIR: I am sure that Carroll E. Simcox (March 5) does not speak for the majority of "middle-of-the-road" Episcopalians in his concern over whether the National Council of Churches is "a specifically Protestant body, or a generally Christian body." Most Episcopalians will insist that their church is "specifically Protestant," though we believe that we have wisely retained what may be called the "Catholic" elements in religion, such as a respect for the traditions of the church in its forms of worship and creeds. It has insisted upon retaining the word "Protestant" in its official title, and I should call the Episcopal Church "specifically Protestant."

What is the Protestant propaganda to which Mr. Simcox fears his church may be committed—the priesthood of all believers, salvation by faith instead of by magic ritual, conversion by persuasion instead of by force, the Bible as the foundation of the Christian faith? These are all essential principles of Protestantism and of the Protestant Episcopal Church. The American Church Union would not have their church committed to the idea that a minister not episcopally ordained can minister valid sacraments; but all scholars know that the traditional idea of the apostolic succession has no historic foundation. If Mr. Simcox would join in these objections to the council, all possible union would be frustrated.

I believe that Eastern Orthdox churches object to being called Protestant, but their very existence has always been an emphatic protest against the pretensions of Rome. In the broad sense of the words, all the churches are now aiming to preserve the essential elements of both the Catholic and Protestant aspects of the faith—loyalty to the traditions of the institution, with the preservation of the liberty of the individual soul.

WILBUR L. CASWELL,
Contributing Editor, *The Churchman*.

Patterson, Calif.

Council for Social Action

SIR: Your editorial "Another Church Social Action Body Under Fire" (March 26) is incorrect in at least three respects. First: The General Council has not been forced to appoint a committee to investigate the Council for Social Action of the Congregational Christian Churches. According to a card sent out by three of its former moderators, Ronald Bridges, Albert W. Palmer and Helen Kenyon, under date of Dec. 27, 1951, the original suggestion for this procedure came from the Church of Highlands of White Plains, N. Y. The executive committee of the General Council voted to ask that body to appoint such a committee. The committee of Congregational laymen mentioned in your editorial was not yet in existence at that time.

Second: The editorial completely ignores the fact that much of the objection to the Council for Social Action arises from the fact that it is using funds raised ostensibly for missionary purposes for propagandizing in favor of some very controversial partisan political issues. If this is not "trying to put the churches into power politics," then these words have no meaning, Liston Pope to the contrary notwithstanding. To use for such purposes money contributed for a "Christian World Mission" is simply not honest.

Third: You stigmatize the ideas of the opposition as dating from the time of Mark Hanna. But the creed of social action is far older than that. They have been trying to sell the churches a set of tarnished and shopworn principles which were already old when Mark Hanna was born. For the collectivist plan was tried under the leadership of the Apostle Peter, produced dissension and an Ananias and was abandoned. It has been experimented with many times since and has always proved a failure. Truly, this time, responsible Congregational laymen will do well to see that there is no sale.

ROY W. ABEL,
Secretary.

Southern California Committee for
Inquiry into the Council for Social
Action,
Long Beach, Calif.

Objects to Creed

SIR: Your article about the Richland community church (March 26) is interesting and encouraging. But let us hope that the church of the future will be still better. The church of the future should not require signature to a creed from its incoming members. Application for membership should be taken as evidence of a desire to profit from the ministrations of the church, and that should be enough for admission.

Admission to the church should not require surrender of one's right to think for oneself. One should be free, for example, to have one's own ideas regarding the trinity. One should be free also to have one's own opinion as to the inspiration of the Bible. We now have a revised version which changes the meaning of certain important statements. Were the revisers inspired? One must be free also to have one's own ideas about Christ. That means that one must be free to read the Bible for oneself, making one's own interpretations.

Other objections to the Richland creed doubtless could be pointed out. Why ask anyone to sign it? It is enough that one has asked for membership in the church.

WILLIAM F. CLARKE.

Duluth, Minn.

The Christian Century presents herewith special announcements from a number of Christian colleges and seminaries throughout the country. We sincerely hope that our readers will give them the attention they deserve, and will make as much use of the information as possible.

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NEWS of the CHRISTIAN WORLD

Refugee Relief Action Changed

World Council Adapts Its Methods to Shifting Situation—Journalists Discuss Church Press Aim

GENEVA, March 20.—The changing needs of the homeless millions in Europe and Asia have prompted the World Council of Churches to change the pattern of its refugee services. These services, hitherto closely coordinated with the IRO program for emigration of D.P.'s, have already aided 56,000 people to resettle in the U.S.A. and 34,000 to find new homes elsewhere. Now the council will concentrate on emergency relief work, including overseas resettlement. Some 6,000 German expellees will be helped to emigrate to the U.S. before June 30, and 80,000 other refugees, mostly Orthodox, who for one reason or another cannot emigrate will be aided to resettle in their countries of asylum.

Europeans Need Food And Clothing

To meet the needs of nearly 1.5 million undernourished and poorly clothed Europeans, a third of them refugees, 6,751 tons of food and 2,766 tons of clothing are required, according to a survey made by the World Council of Churches. Support definitely promised so far amounts to only 29 per cent of the food and 44 per cent of the clothing requirements. Needs in Germany total 72 per cent of the figures. The German churches themselves hope again to raise at least three times the amount of aid received from outside in order to alleviate the sufferings of 375,000 refugees, who represent only 12 per cent of the homeless people in Germany. Also included in the over-all figures are food and clothing for Greek peasants and for 157,000 young volunteers who will do practical construction work in church-sponsored rehabilitation camps in Germany, Greece, Italy and Austria during the coming summer.

Journalists Meet In Bossey

Twenty-four journalists working for dailies, news agencies and the church press in Britain, France, Germany, the Netherlands, Scandinavian countries and Switzerland came to the press study conference held early this month at the Ecumenical Institute in Bossey, near Geneva. Among the attendants was an American press correspondent from Bonn. The conference staff included H. H. Walz, World Council secretary for laymen's work, Alexander de Weymarn of the Ecumenical Press Service, and this correspondent. A former Communist editor explained the variation of party tactics toward the church. Prof. Mario Rollier of Italy urged European unity by establishment of a supranational federal state. He was followed by H. D. Ziman, editorial commentator for the London *Daily Telegraph*, who set forth the British viewpoint on a European federation. Albert Finet, editor of the French Protestant weekly *Réforme*, gave an address stressing the problems of Christian conscience in the interpretation of foreign policy.

Debate Freedom And Duty

The main theme of the conference, "Freedom and Responsibility of the Press," was introduced for general discussion by Gaston Bridel of the *Tribune de Genève*, Gunthar Lehner of the German *Michaelkalender*, and Clifford Rhodes of the *Church of England Newspaper*. At the close of the meeting Focko Lüpsen, director of the German Evangelical Press Service, E. Diemer of the Netherlands *Rotterdammer*, and Mr. Finet put forward suggestions for making the work of the Ecumenical Institute better known and advocated convening there international conferences devoted to church publicity and to instruction of younger journalists.

Boy Scout Leaders Meet Churchmen

Under the auspices of the W.C.C.'s youth department, Scout leaders and representatives of church youth work met in conference at Genval, Belgium, at the end of February. Also present were friends from the Orthodox Church, the World's Y.M.-C.A., the Girl Guides and the Salvation Army's international headquarters. They discussed Scouting as a means of evangelization, the Christian foundations of Scouting, and the Scout law and promise in the light of Christian teaching. The need for closer cooperation between the churches and the Scout movement in meeting the dangers of materialism and secularism in present-day society was stressed by delegates and observers who came from countries ranging from Britain to Finland and France to Greece.

And So Forth

Special services of gratitude for aid received from abroad were held on March 2 in all the Orthodox churches of Greece at the suggestion of the Holy Synod.

Robert C. Mackie, director of the W.C.C.'s interchurch aid department, recently dedicated the new wing of Carey hall at Selly Oaks United Missionary College for Women, Birmingham, England.

W. A. Visser 't Hooft, general secretary of the World Council, is attending ecumenical gatherings in the U.S. Before returning home to Geneva he will go to South America and South Africa for consultations with church leaders there.

BERNARD CAUSTON.

Synod Meeting Combined With Cruise

The Washington state Presbyterian, U.S.A., synod will hold its annual meeting this year on the S.S. Prince George, combining usual business with a cruise in Alaskan waters and visits to the denomination's eight mission stations in the areas. Since two of the synod's nine presbyteries are in Alaska, the meeting will at no time be outside synodal boundaries. The cruise is scheduled to leave the U.S. mainland May 27, and will conclude June 3.

All Scandinavia Mourns Reichelt

Great Norwegian Missionary to Buddhists Dies in Hongkong—King of Sweden Visits Norway's Sovereign

ROSKILDE, DENMARK, March 20.—Karl Ludvig Reichelt, founder of the Scandinavian Christian Mission to the Buddhists of China, died of a heart stroke during the night of March 12-13 at his own mission station near Hongkong. He was 74. Dr. Reichelt, a Norwegian, went to China in 1903. Becoming interested in Buddhism, he studied its writings energetically and grew to be one of Europe's greatest scholars on the subject. He got the idea of opening a home where the wandering Buddhist monks could rest on their pilgrimages, so that he would have opportunity to talk to them. In 1922 he opened such a home in Nanking. Some years later a young Danish architect—a fervent Christian who was studying art in China at the time—designed and built Tao Fong Shan ("the mount where the Christ-wind blows") for him on the outskirts of Hongkong. Today the work there is supported by Sweden and Denmark as well as Norway.

Great Organizer and Great Theologian

Reichelt was not only a great missionary organizer but also a theologian of note. His studies and his conversations with Buddhist monks made him familiar with all aspects of Buddhist thought. His concern was to discover points of contact between Buddhism and Christianity. He believed that every heathen religion contains a grain of truth which the missionary may nurture into the whole truth of the Christian gospel. At the time of his death Reichelt was planning a visit to Japan to investigate the possibilities of missions among the thousands of Chinese Buddhists who have fled there from the Communist regime at home. His work at Tao Fong Shan will be carried on by his son, Gerhard, together with other Scandinavians.

Seven Generations Of Pastors

In a number of Danish families there is a tradition that at least one son in every generation shall become a minister. Among these families the Balslevs take the palm. For seven generations they have given sons to the church—42 in all. Several of them became bishops, others were noted preachers. The family had its origin on the island of Funen. The first pastor of the name was born in 1690. In one village of Funen four generations of Balslevs succeeded each other as pastors, so that the parish had a Balslev at its head for 125 consecutive years.

Scandinavian, German Churchmen Meet

The fifth meeting of the Scandinavian-German Church Convention was held recently at Sigtuna, Sweden. Norway, Sweden

and Germany were well represented, but the Danish church, because of its poor economic condition, was able to send only two theologians and one layman. Surprisingly, nine East Germans came to the meeting. Probably they were permitted to attend because Sweden, the host country, is not a NATO member. West Germany sent Bishop Meiser of Munich, president of the United Lutheran Church of Germany. The conference discussed the problems besetting church leaders. The meetings were not open to the public.

Dane to Head Relief In Near East

Danes feel that the recent appointment of their countryman Christian Christiansen as head of the Lutheran World Federation's relief work among the Arab refugees may have a bearing on political developments in Palestine. As we see it, Israel's future depends largly on success in solving the refugee problem. Christiansen has had much experience in relief work. During World War II he worked among war prisoners in Germany. In 1945, while in Berlin, he was arrested by the Russians and not released until three years later. In 1948 he went to England to work among German P.O.W.'s there. Then he served for a time in Egypt. At the time of his new appointment he was director of the L.W.F.'s relief work among German expellees at Windtorff near Hamburg.

And So Forth

Olaf Poulsen has gone to Philadelphia, Pa., as new pastor for Danish seamen. He will cooperate with the Norwegian seamen's mission in that city.

Johan Nygaardsvold, prime minister of Norway during the nazi occupation, has died. He started life as an ordinary workman, but his rise was rapid and his influence in Norway immense.

Early this month, for the first time in 35 years, a reigning king of Sweden visited Norway. Thousands lined the streets of Oslo as Gustaf Adolf and his queen rode through them on their way to the castle. At a great dinner in honor of his royal guests Norway's King Haakon declared that even World War II, which subjected his country to an occupation while sparing Sweden, could not mar the traditional friendship between the two nations. King Gustaf Adolf said that on this their first official trip abroad he and the queen wished to visit the "Nestor" among Europe's rulers. K. E. JORDT JÖRGENSEN.

Ohio Congregationalists Urged To Vote Intelligently

Ohio Congregational Christian leaders have appealed to 400 churches of the denomination in the state to conduct "down to earth, get out the vote" campaigns this year among their 80,000 members. Emphasizing that the drive is not intended to influence votes for or against particular candidates, the appeal says: "We have faith that the best men and women will be elected if church people will only think through to their own well considered choices—and then actually vote. . . . Mere talk will never solve the problem [of lack of integrity in public office]. We have poor officials only because so many 'good people' stay away from the polls."

Says We Live in Different Worlds

World Council Secretary Says Europe Is Without Hope—General Board's Delay Brings Race Repercussions

NEW YORK, March 27.—W. A. Visser 't Hooft, general secretary of the World Council of Churches who is in this country on an official visit, brought the "order of the day" message to the recent meeting here of the General Board of the National Council of Churches. "We do not live together in one world, but in a whole group of worlds, each with a completely different system of thought and different categories of cooperation," he said. "It is increasingly difficult for these worlds to understand each other, for they are not contemporaries." In thumbnail sketches Dr. Visser 't Hooft described Asia as burdened with many problems but surging with a hope that grows out of its new freedom, and Europe as utterly exhausted, not having much sense of a future and simply hoping that matters will not get worse. The world of the Soviet, he said, would fasten its totalitarian absolutism on every land.

Churches Have Ministry Of Understanding

Dr. Visser 't Hooft said that he came to the United States carrying in his mind a caricature of this country, made up of Asia's and Europe's and the Soviet's ideas of it. Those other worlds declare that there is only one kind of public opinion in the U.S. and very little open-mindedness. But he has found that picture entirely false, the distinguished visitor said. Against the background of Europe and Asia he sketched the magnificent work the church is doing through its missionaries and its aid to refugees. The World Council and the International Missionary Council help the different worlds to understand each other, he said. He quoted Kierkegaard: "Jesus Christ is the great contemporary of all times, of all places, of all men."

Japanese University Begins Classes

John K. Petersen, assistant treasurer, reported a deficit of $79,000 in the current income and expense account for the first two months of the year. Samuel McCrea Cavert devoted the opening devotional service to a memorial in recognition of John L. Lovett, a layman who has been of invaluable service to the National Council. Representatives of the Division of Foreign Missions and the department of international justice and good will were authorized to testify at coming congressional hearings in support of technical assistance appropriations. Franklin Clark Fry, who is to be in Japan, will represent the N.C.C. when the Japan International Christian University dedicates its building on April 29. The board also adopted a statement on ethical standards in government which was sent to the Division of Christian Life and Work from the department of social welfare. It also received that department's report of its decision to enter the new Council of Social Work as

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Edited by

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a charter member. Hermann N. Morse announced five new appointments to the N.C.C. executive staff. The next meeting of the General Board will be held on June 11 at the Morrison hotel in Chicago.

Council Permitted to Coordinate Message

George Pitt Beers, chairman of the N.C.C.'s committee on coordinated emphases, read the committee's report at the meeting. It met with smooth sailing and was adopted. (This committee was appointed at the General Board's Nov. 28 meeting in Atlanta, but its January report was referred back to it.) It was emphasized that this is not a program for coordinated denominational cooperation but a National Council program to bring a unified program impact to all the departments and divisions for the year 1953. Now an administrative committee has been appointed representing all phases of the N.C.C.'s work. Chairman of the new committee is Russell Stevenson, former southeast Asia secretary for the Foreign Missions Conference; executive secretary is Charles W. Forman, missionary to India now on furlough.

Denounce Delay of General Board

The executive committee of the department of racial and cultural relations met at Calvary House here on March 17. This department had formulated the important statement on the church and segregation which was considered by the General Board on March 21 and action on it postponed until June. [See The Christian Century for April 2, p. 408.] Repercussions from that delay continue. Adam Clayton Powell, Jr., Democratic representative in Congress from New York and pastor of the 12,000-member Abyssinian Baptist Church, denounced the delay from the pulpit on March 23 and his congregation voted to withdraw from the National Council. (Since individual churches are not members, it can only withdraw support.) Bishop D. Ward Nichols of the African Methodist Episcopal Church also protested the delay but indicated that he would not withdraw from the General Board.

HUGH D. DARSIE.

New York Kills Old Blue Laws

State Legislature Repeals Bans on Sunday Sports—Negro Pastor Condemns U.S. Arrogance

SYRACUSE, N. Y., March 24.—This state's ancient and conflicting Sunday blue laws have been repealed by the legislature. In general, the measure has killed all Sunday bans against "participation" sports, such as fishing, hunting, golf and tennis, and has given communities local option on "spectator" sports, such as auto races and circuses. It does not affect previous exemptions in the Sunday laws which permitted baseball, football, hockey, bowling, basketball, and movies after 2 o'clock. Other state laws permitting pari-mutuel racing and boxing on Sunday remain intact. The legislature took no action on Sunday laws pertaining to business and commerce but set up a group to study the matter and report in 1953. The repeal bill was passed unanimously, but one woman member of the legislature refrained from voting.

Yale President Defends School

A. Whitney Griswold, president of Yale University, on a recent visit in Buffalo declined to comment on William F. Buckley's book *God and Man at Yale*. He said he had taken a "vow of restraint." However, he paid high tribute to the chaplains who represent the three major faiths at Yale and said: "I invite anyone to compare the strong and virile religious life at Yale with that in their own home or community. I predict it will be in Yale's favor." He expressed the conviction that religion is "very much more vital" at Yale now than when he was an undergraduate. Any charge that Yale is wittingly or deliberately abetting collectivism he labeled as "fantastically untrue."

Robinson Urges Humility In Foreign Lands

The Syracuse civic Lenten services, held on Wednesdays, Thursdays and Fridays in the First Baptist Church, have had many of the nation's best known religious leaders as speakers. James H. Robinson, pastor of the Church of the Master in New York city, who recently returned from a speaking tour of the Orient, made a deep impression with a plea for all Americans to have a spirit of penitence and humility and become capable of honest self-criticism. Speaking of his experiences abroad he said that the arrogance of American people when visiting other lands "undercuts our national program." Back of communism, said Dr. Robinson, is something older and deeper: the desire for freedom and self-determination. The Communists, he said, are exploiting a situation they did not create.

Protestants Crowd Jewish Service

A highly successful experience in interfaith friendship has just been carried out by Rabbi Jacob Hurwitz in Temple Israel, Binghamton. The rabbi, who is president

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of the Binghamton ministerial association, recently gave an Old Testament course in the leadership education school which is conducted by the Broome county council of churches in Johnson Memorial Methodist Church, Johnson City. Because he was asked so many questions about Judaism and the rituals of the synagogue, he gave an open invitation to all to attend one of his Friday evening services. A maximum of 50 visitors was expected, but over 400 non-Jewish people responded to the invitation and crowded the synagogue to the doors. The service helped both Jews and Protestants realize how much they have in common in the worship of the same God.

Alcohol Education In High Schools

For many years Rochester's public schools have had a program of alcohol education which has won the respect of youth and the community. The work is carried on by Harry E. Titus as executive secretary of Allied Forces, which is a coordination agency of the forces that seek to reduce consumption of alcohol through education. Dr. Titus, a Methodist minister who has had special training at the Yale School of Alcohol Studies, goes into the schools as a supplementary teacher instructing 10th and 11th grade classes several times a year. He avoids such words as "temperance" and "total abstinence" and confines himself to scientific and factual information. Frequent use is made of moving pictures. When young people ask why they should not drink they are told the mathematical chances of their becoming alcoholic addicts if they start drinking at their age. Allied Forces is an independent nonreligious group financed by individual contributions.

Government to Take Over College Buildings

Champlain College in Plattsburg, a 950-student school established four years ago as part of the state university, is probably becoming a war casualty. The state acquired the property after it had been abandoned as an army post, but the federal government reserved the right to renew control "during a period of national emergency." Now Washington has requested that the property be converted into an airbase. The college is expected to close its doors at the end of the present semester unless it finds a place to relocate.

And So Forth

The U. S. Supreme Court has upheld the Feinberg law, which was passed in 1949 to bar subversive persons from teaching in the schools of the state. It was attacked by eight taxpayers as violating the freedoms of speech and assembly. The law requires the state board of regents to list subversive organizations and makes membership in them clear evidence of disqualification for teaching positions.

Buffalo has a serious shortage of registered nurses. The General hospital opened a new wing in January but has been unable to use three floors for lack of nurses.

Aaron W. Maddox, retired Presbyterian minister and a former moderator of the synod of New York, who served for 25 years as a missionary to the lumberjacks in the Adirondacks, died last week in a hospital in Bermuda.

WALTER D. CAVERT.

Evangelist Tung Does Not Recant

Chinese Christian Is Imprisoned for Maintaining His Position Even When Church Accuses Him

DJAKARTA, JAVA, March 24.—That not all Christian leaders in China have proved unfaithful to their convictions is shown by an account which appeared in *T'ien Feng* on Jan. 26, 1952. The former editor, Cheng Chien Yeh, devotes 16 pages to describing the events leading up to the imprisonment of Anglican Evangelist Tung Ling Ku, a member of the Kaifeng diocese. The church in Kaifeng engaged in prolonged studies hoping that the evangelist would examine himself and make a public confession of his wrong thoughts and deeds; that is, admit that communism had "corrected his thinking." This he refused to do. Despite the accusations in the study groups that he openly criticized Y. T. Wu, chairman of the "Christian Reform Committee" through which Peiping seeks to control the life of the Christian churches, he consistently refused to admit to mistakes.

Preaches Gospel to Tormenters

Instead, when requested to make his confession to the congregation on Saturday Dec. 22, Tung preached an evangelistic sermon proclaiming the grace of God. This refusal to repent produced much outspoken criticism, and at the Christmas meal served by the church Christians were reluctant to sit at the same table with him. He refused to come before the people again, with the result that the church itself in open assembly asked for his expulsion and urged the government to handle his case according to law. It asked for a public accusation meeting to deal with Tung Ling Ku, and decided to print and proclaim to the whole nation the story of his errors. The people circulated the story so that all should know what the charges were when they attended the accusation meeting. On Sunday morning, the evangelist was brought into the church between two policemen while the people shouted slogans vilifying the prisoner. Twelve appointed accusers preferred the charges. As reported in *T'ien Feng*, they were:

"I—Secret association with antirevolutionary forces." Tung Ling Ku was accused of having charged, on hearing the supposed confession of another Christian, that the statement had been forced from him. When told of the arrest of a China Inland Mission worker in Kaifeng he said: "We evangelistic workers are becoming fewer day by day. This is a persecution of the spirit by the flesh." He was accused of having said that in such days of uncertainty one should be attached to a well established church as a place of shelter.

"II—Printing and distributing secret tracts." In February 1951 the accused prepared and printed, in cooperation with a "spy" named Ning Shang Te, since executed, a tract entitled *An Earnest Warning* in which he said that in undergoing the so-called reform, churches were following the trend of the times, seeking the approval of men and making the church a social organization. He had openly opposed

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"reform," claiming that in return the churches received from the government only notices and orders.

"III—Destroying the churches and the Christian reform movement." Instead of imperialistic missions, the bodies being accused were the parents of the church in China, who had given their lives that it might develop. He claimed that the "Christian Manifesto" issued by Chinese church leaders was contrary to the Bible and that a church under the Communist government was not a church. During public rallies to secure signatures to the manifesto in November 1950 he was alleged to have said that such was not the business of the church, which caused his accuser to feel, so he said, as though he was being attacked by devils.

"IV—Destroying the unity between church and government." In connection with a regional meeting of the church in August 1951, the accused said that the government did not even grant the church the freedom to hold a meeting without being watched, and that church workers were encouraged by the government to seek out the faults of the churches. He was alleged to have said frequently that the "freedom of religion" granted by the government was in no sense freedom.

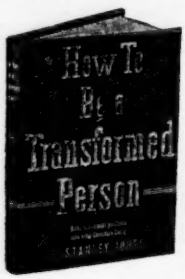
"V—Twisting Scriptures to deceive." In expounding the Genesis story of the serpent Tung Ling Ku accused the government of traveling the crooked way of the snake in its approach to problems and likened the Communist folk dance (two steps forward, one back) to the twisting, rolling motion of a serpent. Speaking of Esau's deal with Jacob he said that some church members were selling their church for a mess of bean soup. He identified the red horse of Revelation as the Red army. He likened the church to the man who went down to Jericho, not daring to occupy his rightful place, and on the way was robbed because of his sin, stripped of his semblance to the Christian faith. Those who passed along the road, the church leaders, were unable to help him restore his spiritual welfare, for they were engaged in the affairs of the world. "These are not the servants of God," he was alleged to have said, "and therefore should be dethroned."

"VI—Propagating rumors." The evangelist was accused of referring to the Russians as imperialists and adding that if China desired to terminate relations with imperialism Russia too should be cut off. With regard to the Korean conflict he said that it is not sufficient to read what the papers on our side say, that we also need to know what the other side says. He called attention to the fact that many nations besides America had signed the Japanese peace treaty and that therefore China could not plead its illegality. When in April 1951 the churches in Kaifeng were collecting "evidence" for accusations against America, Japan and other nations, he said that he had no basis for criticizing these but did have a basis for accusing the Communists—which proved, said his accuser, that Tung Ling Ku was a spy. The evangelist also discouraged Christians from writing articles in support of the government position and would not permit his children to join the Childrens Corps.

"VII—Hypocrisy." The evangelist was accused of stealing from the Five Star weaving factory operated by the church. He told Bishop Cheng Yu Shan that if he was not compelled to do so he would not attend the classes on communism mandatory on everyone.

WINBURN T. THOMAS.

by E. Stanley Jones



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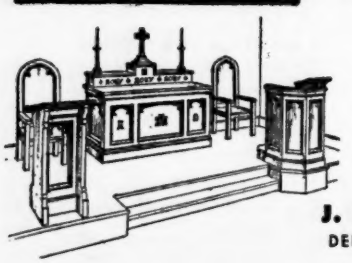

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Christians and Non-Christians Worship Together

A successful experiment at the sixth Pan-Pacific Women's Association conference in New Zealand in January (see p. 478) was the daily period of worship in which Muslim, Christian, Hindu and Buddhist women came together for meditation and prayer. Referring to this at the close of the conference Sen. Cooray of Ceylon said, "I have attended many conferences, but this is the first time I have found that wonderful understanding by which Hindus, Muslims and Buddhists joined with others in a chapel service and all prayed in their own religion."

World Council Plans Aid to 'Hard Core' Refugees

Among the new refugee projects to be undertaken by the World Council of Churches in 1952 are the opening of a home for 100 aged refugees on the island of Rhodes, institution of vocational training classes for refugees in Trieste, and relief and emigration assistance for about 100 refugees from Shanghai now on the island of Samar in the Philippines. Meanwhile, to bring resettlement aid to 5,000 refugees, mainly Orthodox, now in Hongkong, the World Council and the Lutheran World Federation have joined in establishing in that city a joint emigration office.

British Train a Lay Leadership

Schools Educate Laymen to Take Over Church Work—Rising Costs Imperil Life of Press

LONDON, March 20.—The Bishop of London organized during Lent a course of disciplined and systematic study of the Christian religion, and the response is described as impressive. The schools are in two parts. In the parishes two to four courses have been given by local vicars and rectors, while in central churches there have been courses of a more advanced nature. It is well known that parish priests have been finding that their normal duties leave them little time for keeping up to date with religious scholarship or for extended evangelical work. These schools hope to ease the task of the overburdened priests in two ways. Their principal purpose is to help toward the creation of a lay apostolate. It is felt that if a body of informed church people can be created, sufficiently educated in the church's teaching to be able to talk with people outside the church, much of the evangelical work which the parish priests are unable to do can be taken over by these laymen. Thus, while the courses themselves are of an educational and devotional nature, it is not difficult to see a missionary purpose behind them. Fifteen thousand people have attended the courses which have dealt with the great facts of the Christian faith.

Warn Against Deception

Christian youth organizations have been advised by the youth department of the British Council of Churches to take no part in a "Peace Youth Festival" to be held at Whitsuntide at Sheffield. The festival, it is said, is designed as Communist propaganda to win mass support for a "Five Power peace pact" which the party is currently pushing. The department pleads with Christian youth not to become Communist stooges and advises them to study the Christian peace program contained in the booklet published by the council, *Christians and World Affairs,* which offers a positive policy. The Communist party is paying special attention, so it is reported, to youth groups in colleges and universities, and there are some students who try to adopt the position of Christian Communists.

Television Enters The Schools

Will television in schools be a disaster for real education? The Archbishop of Canterbury is afraid it will. As an old schoolmaster, Dr. Fisher protests against anything that will destroy the personal link between teacher and taught. He sees television as another of those mechanical aids which may help to impart learning and information but do not stir the pupil to find out for himself. Thousands of British schools, however, have regular radio sessions, and teachers report great benefit from the lectures given and the discussions which follow. These school radio programs are planned by a special committee representing the teaching profession, and not by radio men employed by the B.B.C. network.

To Train Boys For Army

A boys' battalion of the regular army is to be formed in order to train 450 boys who will later become soldiers of high caliber as noncommissioned officers. No part of the Christian church, except the Society of Friends, has protested against this further move in the militarization of the nation. Not even the news that Britain is hastening her own atom bomb has stirred Christian opinion. The Quaker paper, the *Friend,* quite rightly calls attention to this dumbness on the part of Christians and feels that Britons are "now indoctrinated to the idea that the most horrible forms of infliction of death and suffering are rightly to be prepared by a nation not of monsters but of kindly men and women."

Watch Trend of African Move

The churches and the missionary societies are keeping a close watch on the moves now being made to create a central African federation out of the territories of Northern Rhodesia, Southern Rhodesia and Nyasaland. It is felt here that African opinion must be fully consulted before the matter is settled, and that any cleavage between the races would prejudice the start of a federation which must be multiracial in character. The ultimate problem is not one of constitution-making but of human relations. Unless mutual trust is established at the outset of the new venture, its future is in jeopardy. Partnership between the races in governmental affairs, in business and social relationships is needed if this part of Africa is to offer a happy way of life to all the races living there.

Paper Scarcity Threatens Life of Press

The mounting costs of paper and printing in this country have meant the closing down of over 50 periodicals, some of them religious. It also puts a severe limitation on the risks that publishers are prepared to take, with consequent frustration among would-be authors. The Archbishop of Canterbury, in a speech at the annual meeting of the Society for Promoting Christian Knowledge, prophesied that if costs continued to rise there would be a danger of our becoming an illiterate people owing to lack of books and inability to buy them. The bookshops however appear to be crowded with new books, and there is no lessening in publishing plans. The public is gradually becoming accustomed to paying higher prices, and even religious books (which always have to be cheaper) are joining the upward spiral.

And So Forth

A. T. P. Williams, at present bishop of Durham, has been named as the new bishop of Winchester.

H. Watkin-Jones, president of the Methodist Conference, was entertained at dinner at the House of Commons by Methodist members of Parliament.

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Mass Evangelism Sweeps Northwest

Methodists Organize Massive Drive for Church Members—Mayor Devin Defeated by Small Margin

SEATTLE, March 24.—Eight thousand laymen took training in visitation evangelism for the most comprehensive evangelistic mission in the history of the Methodist Church in the Pacific northwest. Harry L. Williams of the Methodist General Board of Evangelism, Nashville, directed the campaign, which covered 11 districts in Washington, Oregon, Idaho and Alaska. In addition, 18 victory rallies and 14 youth rallies were held, and 27 schools of evangelism enrolled 465 pastors. The first series of the campaign, which ended March 16, brought nearly 5,000 accessions to the church, of which more than half were on confession of faith. Of the 31,000 prospects, half still remain to be called upon. During the week, 78,800 attended meetings.

Link Six Centers Daily by Phone

An unusual feature of the campaign was a three-state telephone roundup. Each morning Owen J. Beadles, superintendent of the Seattle-Tacoma district and executive chairman of the campaign, was at the Seattle end of a six-city telephone conversation linking Seattle, Spokane, Portland (Ore.), Blackfoot, Gooding and Twin Falls (Idaho). By means of the telephone and loudspeaker hookup, some 150 Methodist ministers in Seattle heard reports of progress in the other cities. Bishop Gerald Kennedy of the Portland area spoke from a different center each day. Over 4,000 crowded the Civic auditorium in Seattle for the victory rally on March 16. Bishop Donald H. Tippett spoke. Similar meetings were held in other cities.

Seattle Loses Good Mayor

The hottest mayoralty campaign Seattle has faced in years ended on March 11 with the defeat of Mayor William F. Devin. A sincere Christian, Mr. Devin is considered an outstanding example of what a capable, realistic mayor can do in the field of city government. His administration of 10 years was so satisfactory that his opponent, Allan Pomeroy, seemed unable to discover any valid material to use against him. He therefore created his own. Cleverly insinuating that the mayor was the agent of the "blue chips" (favored) group, he charged that in all departments the city government had failed to attain perfection, most notably in the field of law enforcement. A barrage of caustic criticism and lip promises evidently convinced many good people that Seattle was really being badly governed. The pledges made to capture the unthinking church vote apparently did not in the least disturb the wide-open city people who were backing Pomeroy. He won by fewer than 3,500 votes.

'Gold Feather' In Voting

By the re-election of four incumbents on the city council the new mayor will be working with the same council which has made an admirable record under Mayor Devin. The voters defeated by 2 to 1 the proposed fluoridization of the city water supply, but authorized a generous fund for the building of new schools. The "Gold Feather citizen" campaign promoted by the municipal league, the junior chamber of commerce and the league of women voters and supported by numerous other organizations helped to bring out a record vote.

New Churches Are Dedicated

In the rapidly growing area on the north side of Seattle, the Methodists have completed a $50,000 structure, free from debt. Dedication services for the Crown Hill Methodist Church were held Feb. 17. Robert J. Lukens is the pastor. The Baptists dedicated their new $125,000 church in West Seattle March 2-9, just 41 years after the West Seattle Baptist congregation had dedicated their first building. The same program was used for this service that was used in 1911, and the sermon was given by A. D. Carpenter, who was pastor at the first dedication. Reynold E. Best is now pastor. Four hundred young people from various parts of the state gathered in Spokane March 7-9, for the 16th annual Washington-Northern Idaho United Christian Youth conference.

Governor Urges Christian Power

Thirty-three churches were represented by 360 men at the second annual banquet of Seattle Methodist men Jan. 22. The meeting was keynoted by inspirational addresses by outstanding Christian lay leaders. Gov. Arthur B. Langlie challenged the men to "grasp this opportunity to aid America to reach her rightful destiny through Christian power." He said: "This is the time for men of good will to help make a new world. Now is our time and opportunity through our heritage of religious freedom which was the very principle of the founding of our country. But this can be done for the world only if the hearts and the spirit of the American people are right."

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Minnesota Clergy Vote for N.C.C. Move from New York—Churchmen Lead State's Eisenhower Drive

MINNEAPOLIS, April 3.—Minnesota Protestant clergymen overwhelmingly favor a midwest headquarters for the National Council of Churches, according to a poll taken by the state's council of churches at the request of the Ohio council of churches. Questionnaires were sent to some 1,000 ministers in denominations or congregations affiliated with the Minnesota council. Of the 555 ministers responding, 527 asked for a midwest location, 24 preferred New York city and 4 expressed no preference. The Ohio council said it will forward results of a survey it is making in Minnesota and nine other states to Edwin Dahlberg of St. Louis, chairman of the N.C.C.'s committee on headquarters site.

Churchman Heads State's Eisenhower Campaign

A Minneapolis churchman who is noted for his work in behalf of good government played a leading role in the campaign for Gen. Dwight Eisenhower which produced such spectacular results in the Minnesota presidential primary March 18. Bradshaw Mintener, chairman of the pastoral relations committee at Hennepin Avenue Methodist Church and former lay leader of the Minnesota Methodist conference, was chairman of "Minnesotans for Eisenhower." Over the opposition of national leaders of the Eisenhower campaign, who regarded Minnesota as Harold E. Stassen territory, Mr. Mintener led the fight to get his name entered in the primary. When the name was removed from the ballot because some petitions were not prepared properly, Mr. Mintener and his associates appealed to voters to write it in. The result, according to complete returns, was 108,689 votes for Eisenhower against 129,068 for Stassen, whose name was printed on the ballot.

Other Churchmen Also Favor General

Mintener first came out publicly in support of Eisenhower after spending two days with the general in Paris last September on his way home from Oxford, England, where he had been a delegate to the Methodist Ecumenical Conference. At present Mr. Mintener is vice-president of the state's council of churches and is active in the Greater Minneapolis council of churches. Two other Minnesota church leaders also expressed strong sentiment in favor of Eisenhower after visiting him in Paris. They are Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, and Gideon Seymour, executive editor of the *Minneapolis Star* and *Tribune* and former moderator of the Plymouth Congregational Church.

Act for Racial Amity in New Housing Project

Twelve southeast Minneapolis Protestant ministers have received a "pat on the back" from the local press for their plans to welcome 184 families who will move into the controversial Site F public housing project here shortly after June 1. The site was established despite strenuous objections of near-by residents, who fear it may cause a decline in the value of their property. The ministers in the area—who comprise the entire membership of the Southeast Minneapolis ministers' association—are calling on members of their churches and all residents "to offer a hospitable and Christian welcome to these neighbors from whatever background they come." Lay volunteer couples from the churches will be trained to call on the newcomers, greeting them in behalf of the community and inviting them to affiliate with churches of their choice. One of the clergymen, appealing for volunteers from his parish, wrote: "As you know, this project was established over objections of many people who feared . . . that Negroes would move into a previously all-white community. There is little doubt that persons of prejudice and hostility will make these newcomers feel such prejudice and hostility. The test of this parish—and you—is your eagerness to meet the newcomers with Christian charity."

Town Votes to Keep Its Liquor Store

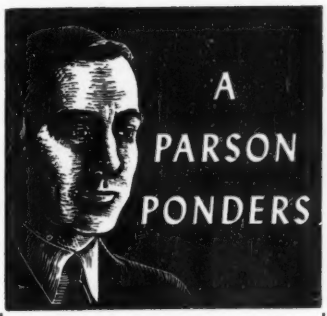
Six Protestant ministers and a Roman Catholic priest of Robbinsdale, suburb of Minneapolis, recently joined to urge that voters of that city retain their municipally owned liquor store in preference to private license. They wrote in the city's newspaper: "We are against liquor as a beverage, but feel that in this particular issue it is better to have one place, properly regulated and under control, than a larger number, possibly ten, scattered about the community, with almost certain outside money and vicious influence working its way in. . . . From a moral standpoint, which is our chief concern, we feel that one outlet without advertisement or special attractions is a far better situation for young and old than hard liquor places all over town." The vote for the municipal liquor store was six to one. But an official of the United Temperance Movement of Minnesota, Paul S. Rahneff, is critical of the action of the Robbinsdale clergy and of some in Bemidji who made a similar appeal to voters there. "By no stretch of the imagination can socialization of liquor be called a 'solution' of the liquor problem for any community," wrote Mr. Rahneff. "If you are against something, you are against it in any form or shape."

And So Forth

Unlike some other Latin American countries, Brazil gives its Protestants full religious freedom, Jess K. Appel, dean of Holy Trinity Episcopal Cathedral in Porto Alegre, Brazil, reported on a visit here.

Opposition to the United Nations was voiced by R. G. Bandas, rector of St. Paul Roman Catholic Seminary, in a talk in Minneapolis to the United States Constitution Educational Association. Fr. Bandas charged that certain volumes published by UNESCO "are intended to destroy respect for our country." His subject was "Americans Are Losing Their Country."

Three letters containing a total of $765 in cash have been turned over to the U.S. collector of internal revenue by officials of



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Women of Pacific Hold Conference

Meet in New Zealand to Discuss How to Lift Status—Church and State Combine in Training Youth

CHRISTCHURCH, NEW ZEALAND, March 14.—The sixth conference of the Pan-Pacific Women's Association, which met in this city during January, was the largest attended and, according to the opinion of visitors, the best organized conference the association has held. A hundred and eight voting delegates and 300 observers, representing 21 countries in the Pacific area, spent a fortnight discussing matters concerned with the status and welfare of women. President of the conference was Josephine Schain of New York. She arrived in Christchurch after an extensive tour of Pacific countries.

Sees Great Inequality Of Privilege

The picturesque spectacle in our streets of women of Asia in lovely saris or embroidered sarongs, Pacific islanders in gay cotton frocks and Japanese in beautiful kimonos, aroused public interest in the conference and stimulated thinking and discussion on international problems. Many of the addresses to the delegates disturbed the complacency of New Zealanders. Specially notable was a speech by W. B. Sutch, who served as secretary of the New Zealand delegation to the United Nations. He made the conference, and a great many New Zealanders, "contemplate the terrible truth that two-thirds of the world's population are still undernourished, and in millions of cases the term undernourished is a polite way of putting it." Certain statistics quoted by Dr. Sutch sharpened the point of his statement. "In Afghanistan the infantile death rate is 400 per 1,000, while in New Zealand it hovers round 25 per 1,000. In New Zealand for each medical man there are 800 people, in Nigeria there are 70,000. India has six copies of a daily newspaper for more than 1,000 persons, while New Zealand has 303." Many overseas delegates were able to illustrate these figures with pictures of human need and suffering drawn from personal experience. The total effect was the awakening of many New Zealanders to a sense of responsibility for their brothers and sisters in lands less favored materially.

Train N. Z. Youth for Christian Leadership

An important recent development in the work of the youth committee of our National Council of Churches is organization of training schools for youth leaders. During the past few years over 700 young people have taken a "36-hour course" in recreational leadership at different centers. The government's physical welfare officers assist in these training schools, and qualified ministers of religion and youth workers give tutorial instruction. The training is strict and thorough and a high standard is required before diplomas are awarded. Last year an advanced course was planned and the second school offering such an advanced course was held recently in this city. The courses develop an increased knowledge and technique for teaching and leading in recreational activity, personal leadership capacity, strengthened Christian faith, interdenominational understanding and cooperation between church and state.

D. T. Niles Inspires Church Members

D. T. Niles of Ceylon, chairman of the youth section of the World Council of Churches, has been brought to New Zealand by the youth committee of the New Zealand Council of Churches and is visiting many centers to address public meetings and youth rallies and meet smaller groups of ministers and youth leaders. His clear and enthusiastic explanation of the scheme for a united church in Ceylon has quickened the hopes of those working for church union in this country and has stimulated theological thinking, while his first-hand reports on the life and work of the churches in Asia has widened our horizons.

McNaughton Commissioned In Church Service

At a service held last week in the Christchurch Cathedral, A. T. McNaughton, recently appointed secretary of the New Zealand Council of Churches, was impressively commissioned for this important office. The service was conducted by R. S. Watson, chairman of the council and former moderator of the Presbyterian Church. The address was given by A. K. Warren, Anglican bishop of Christchurch, and the lessons were read by a Methodist district chairman and a Baptist minister. Mr. McNaughton is a New Zealander who received his theological training at Yale. He has returned to his native land via Australia, where for the past 17 years he has been director of religious education for the Presbyterian Church and, more recently, correspondent of The Christian Century.

New Anglican Primate Is Elected

At the triennial synod of the Anglican Church of New Zealand, now meeting in this city, R. H. Owen, bishop of Wellington, was elected archbishop and primate. He succeeds Campbell West-Watson, who retired last year. The new archbishop is an Oxford man who was for 18 years headmaster of Uppingham School in England and has been bishop of Wellington since 1946. MALCOLM W. WILSON.

Elect Filipino President

Guansing to Head Union Seminary in Manila—Hold 39th Commencement

MANILA, P.I., March 25.—Union Theological Seminary here has just elected its first Filipino president in the 45 years of its history. Benjamin F. Guansing, acting head of the school, was given that distinction today at a meeting of the board of trustees. Mr. Guansing is a B.D. graduate of Union Theological Seminary, New York. He also received the M.A. from Columbia University. Donald F. West, visiting secretary of the United Christian Missionary Society, Indianapolis, attended

the meeting at which the new president was elected.

Five Denominations Sponsor Seminary

Union Seminary was founded in 1907 by a merger of the Ellinwood Bible Training School (Presbyterian) and the Nicholson Seminary (Methodist). In 1911 the United Brethren mission became a co-sponsor of the seminary, and the Disciples of Christ and the Congregationalists followed suit in 1916 and 1919 respectively. These churches now elect 11 out of the seminary's 15 trustees and otherwise take increasing responsibility for its welfare.

Graduate 39 Students

The annual meeting of the trustees was followed by the 39th commencement, which by coincidence gave titles and degrees to 39 students. Altogether Union Seminary has turned out 583 graduates, most of whom are engaged in Christian service in the Philippines, Thailand, China, Malaysia, Hawaii and the United States. Donald F. West gave the commencement address.

Seek to Minister To Chinese

C. Stanley Smith and S. Anderson of the board of founders of the Nanking Theological Seminary visited institutions in the Philippines during March. At Central Philippine College, Iloilo, Silliman University, Dumaguete, and Union Seminary, Manila, they surveyed possibilities of extending temporarily the work of Nanking for Chinese nationals preparing for the Christian ministry. During a series of meetings, Chinese and Filipino leaders presented their needs to these men, in the hope that something more can be done with the resources at their disposal to promote Christian work among the numerous Chinese in the Philippines.

CORNELIO M. FERRER.

Christian Lepers in Okinawa Ask Independent Church

Christians in the island leprosy colony off Okinawa met recently with representatives of the various missions and churches and expressed their desire to have their own independent church, free of denominational ties.

The Church Roll

M. Searle Bates, formerly a missionary to China for the United Christian Missionary Society, has been named to lead a survey of ministerial training in the Belgian Congo for the African committee of the National Council of Churches' division of Foreign Missions in cooperation with the International Missionary Council. While conducting the study next year, Dr. Bates will be on leave from his teaching duties at Union Theological Seminary, New York city.

Elfan Rees, adviser on refugee affairs to the World Council of Churches and secretary of the Commission of the Churches on International Affairs, arrived in New York March 12 en route to Canada. He will return to the U.S. April 18, where he will attend UNESCO sessions as a representative of nongovernmental agencies on refugee matters and fill a speaking schedule.

Recent deaths in the field of religion: Chester H. Howe, prominent New England Baptist minister, for 20 years pastor of Washington Street Baptist Church, Lynn, Mass., on Feb. 3, in New Hampton, N. H., where he had recently been pastor of the Community Baptist Church and chaplain of the New Hampton School for Boys. . . . Benjamin L. Rand, former mayor, industrialist and civic leader of North Tonawanda, N. Y., prominent Disciples of Christ layman, one of the originators and generous supporters of that church's "men and missions" movement, on Feb. 27, at the age of 96. . . . Helen McAfee McCune, Presbyterian, U.S.A., missionary in Korea 1905-21 and 1927-37, daughter of John A. McAfee, founder and first president of Park College, Parkville, Mo., and widow of George S. McCune, formerly president of Union Christian College of Korea, in Wisconsin Rapids, Wis., on March 6, at the age of 79. . . . Ella Alexander Boole, prominent temperance worker, in Brooklyn, March 14, at the age of 93. Mrs. Boole was president of the New York W.C.T.U. 1897-1903, secretary of the Presbyterian, U.S.A., Women's Board of Home Missions 1903-9, president of the New York state W.C.T.U. 1900-26, president of the national W.C.T.U. 1925-33, and president of the World's W.C.T.U. 1931-47. . . . H. Augustine Smith, professor of church music at Boston University since 1917, founder of the New England choir directors' guild and editor of eight hymnbooks, on March 17, at the age of 77.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Phone Call from a Stranger (Fox) Bette Davis, Gary Merrill, Michael Rennie, Beatrice Straight, Evelyn Varden, Shelley Winters, Keenan Wynn. *Drama.* Survivor of air crash calls on families of fellow passengers he had come to know well on danger-fraught journey. As he does so, separate domestic stories are related, his own mixed-up life regains its course. "Bridge of San Luis Rey" technique used effectively to reveal human frailties, identify innate decencies, plead for understanding. An original technique adds to quality of flashbacks in film too neatly plotted to be entirely convincing, but *moving and perceptive nonetheless,* with excellent performances and direction. M,Y

Rancho Notorious (RKO) Marlene Dietrich, Mel Ferrer, Arthur Kennedy. *Melodrama* plays out tragic episodes related in cowboy ballad of "hate, murder and revenge" as fiancé of girl raped and killed by bandit pursues his quarry through the old west to ranch hideout on Mexican border, final showdown. Recurring musical air gives *plaintive* quality to technicolored, *violent* saga of revenge. In some ways a satire on conventional western. M

Talk of a Million (British) Barbara Mullen, Jack Warner. *Comedy.* Improvident flamboyant Irish father launches his long-suffering family on giddy financial spiral by letting it be rumored about that he may be heir to "Yankee" fortune. What happens is good satire on community reaction to chance to get rich quick. Simple, unpretentious, *good fun.* M,Y,C

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Beaver Valley, The Emperor's Nightingale, The Harlem Globetrotters, Kon-Tiki, Nature's Half Acre, No Highway in the Sky, Room for One More.

For Mature Audience: Bright Victory, The Browning Version, Cyrano de Bergerac, David and Bathsheba, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, I'll See You in My Dreams, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire. 4-16-52

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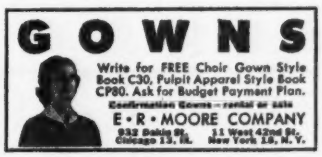
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